

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: DR. FRANK RAWLINSON

Editorial Board

Chairman, REV. CARLETON LACY

Vice-Chairman, DR. Y. Y. TSU

Rev. C. W. ALLAN
Mr. JOHN BARR
Mr. E. E. BARNETT
Rev. ALEX BAXTER
Mr. L. T. CHEN

Miss LILY K. HAASS
Mrs. HERMAN LIU
Mr. C. H. LOWE
Dr. IDABELLE LEWIS MAIN

Mr. Y. LEWIS MASON
Dr. C. S. MIAO
Miss CORA TENG
Mr. Y. T. WU
Rev. Z. K. ZIA

Correspondents.

Rev. E. C. LOBENSTINE
Dr. D. W. LYON
Rev. HUGH McMILLAN

Mr. B. LOCKWOOD
Mr. E. BALLOU
Dr. R. C. AGNEW

Bishop R. O. HALL
Mr. GILBERT McINTOSH
Rev. E. ROWLANDS

VOL. LXVI

November 1935

No. 11

EDITORIAL

JAPANESE AND CHINESE CHRISTIANS UNITE!

In our October issue we drew attention to the narcotic traffic as carried on in Manchuria and North China by Japanese extraterritorials. Shocking as some of the information then given was such publicity may easily end in itself. It ought not! It must be kept up if those responsible are to be compelled to act. Those opposed to this nefarious traffic must be as persistent against it as traffickers are for it. The area of drug trafficking to which we drew attention is one that offers Japanese and Chinese Christians an opening for closer cooperation in the fight against it. There are in Manchuria and Shanghai Japanese Christians as much opposed to what is going on as anyone can be. In Japan, too, there are Christians perturbed over this situation. If they and Chinese Christians could in some way move together to study the development of this particular menace they would not only manifest the unity of their faith but would strengthen the forces arrayed against this evil. In general, at the moment, the traffickers have things very much their own way. It is possible—or should be!—for small committees to be organized in such cities as Peiping or Tsinan which would make investigations into the actual situation as has already been done in Foochow and Swatow. Some continuing investigation is necessary if the necks of this hydra-headed monster are to be lassoed preparatory to possible decapitation. Both Japanese authorities and Christians should welcome such a move as the rapid development of the drug traffic in

outline. We hope that it will be widely read. Educators especially might well take it as the basis of seminars. It shows that already various elements in the two civilizations have begun to merge. One prominent factor in this process is the presence among China's modern leaders of those whose educational experience has been intercivilizational. That is another thing the League of Nations' Experts overlooked. Undoubtedly the results of this "Comparative Analysis" are, as the author avers, "at wide divergence from the opinions of the League Experts." The question now remaining is:—"How should China move forward now with respect to these various elements of culture?" China is in the melting pot of modern cultures. We hope she will show the way to the building up of the more comprehensive and world-wide culture for which humanity is groping.

CHINESE ASPIRATIONS

Interestingly enough the conclusions presented in the preceding editorial are borne out by a lecture given by Dr. Y. C. Yang, President of Soochow University, at the Summer Session of the University of Hawaii, July 11, 1935 and published as one of the Occasional Papers of the University. Dr. Yang's subject was:—"China's Modern Aspirations and Achievement". The aspirations received more attention than the achievements. We herewith give the high-points of these aspirations.

"China now aspires to work out her own salvation" and realizes, indeed, that this is what she *must* do. "The energy once spent in street parades, popular demonstrations, placard-posting and slogan-singing is now devoted to sober reflection, intensive study and serious preparation. The Chinese are not less patriotic, but are more conscientious. They talk less and work more." They know, too, that they "must gird their loins for a long march."

China aspires, also, to restore her "racial vitality." The arrest of the Chinese civilization was due to their becoming "self-contained, self-satisfied and so ceasing to grow." The stimulus of modern external contacts are removing "the shackles from their intellectual life." They do not intend to forget their past but to "use it as a spur to rouse (them) to come back to (themselves)."

Again China aspires to "develop a dynamic national consciousness in her people." National consciousness they have had but it "has not been fully developed into an active, organized force" adapted to meet modern conditions. It is desired to build up in the Chinese mind the idea of a state that will enable them to express their consciousness in loyalty thereto. It is also desired to expand China's age-long "sentiment of family devotion" into a "general interest for the betterment of society". There is already "a gradual realization by the individual that he is not an isolated entity, but part of an organized whole. . . . This consciousness now expresses itself in philanthropic interest and public undertakings. . . . That this new national consciousness should express itself in a broad social consciousness is very gratifying, in that political consciousness alone, with its emphasis on the conception of right, is apt to engender strife and division, while a more coordinate development, in the form of social consciousness, is more conducive to peace and cooperation."

China aspires to 'build up a new civilization.' This will "retain enough of China's cultural heritage to preserve its own distinct individuality." Discriminating selection will be made of what the West offers. But a civilization "indigenous to China" is the aim, "While we want a China that is really new, the new China must still be distinctly Chinese," says Dr. Yang. While the new cultural reconstruction is to be distinctly China-centered it is assumed that facing Western culture in a "practical, well-balanced and scientific attitude" the Chinese will borrow "from it freely elements of strength and value needed to enrich (their) national life." This is the key into that new and comprehensive civilization already mentioned.

China aims, furthermore, to "build up a new government"; a government based on the *San Min Chu I*, with no discrimination as to sex and not existing for any particular class. Finally "the people as a whole must be educated and elevated so that they can exercise their rights effectively and intelligently."

With other nations China aspires to maintain friendly relations "on the basis of mutual respect for the principle of national equality and territorial sovereignty." Once Western nations sought to secure a recognition of these principles from China. The situation is reversed. Now China seeks for their recognition by Western nations as applied to herself and is puzzled as to why those nations "should now be so reluctant to recognize and apply them in their relations with China." A challenging puzzlement!

But what purpose has China anent the world as regards these aspirations? "To take her place as a contributor to the world's progress, particularly in the evolution of a better world order."

Though he did not perhaps intend it Dr. Yang has given the basis for a new motivation of Christian Missions—the helping of China achieve these worthwhile aspirations.

FREE EDUCATION IN CHINA

The mind of China is set on liquidating illiteracy. The Mass Education Movement, in which Christians have widely participated, has long been working to this end. Just how many illiterates it has led out of the thicket of ignorance of letters we do not know. But it must have made a real dent in illiteracy in China. But that dent must become a crack through which China's unschooled millions may march into more satisfactory living and a more worthwhile citizenship. A two-sided wedge is now being driven into illiteracy that should rapidly open up this crack.

First, the Mass Education Movement is merging into a determined and immediate movement for free popular education. Mass education has become a nation-wide affair. For the current fiscal year the Chinese Government plans to spend for education \$37,211,621²—an increase over the previous year. Forty-eight percent of this appropriation is to go into free popular education. That is a recognition that a start in education for illiterates and under-

2. All figures are in Chinese currency.

privileged children is as important as education for the privileged who can pay for it. A people in these modern times cannot make real progress with a minority educated and a majority illiterate. The illiterates vitiate the efforts of the literates. This cultural lag impedes reconstruction. This free popular education is spreading rapidly throughout China. Szechwan, for instance, is to spend \$650,000 for that purpose. Reference to two other plans will help bring out the significance of this movement to put education within reach of those who cannot pay for it. In Shanghai the Chinese authorities have started 900 three-months' free schools for illiterates. Tuition, books and stationery are free. It is hoped that in a year 500,000 will acquire the rudiments of education. Plans for enabling them to carry this rudimentary education forward are under consideration. In Hunan province the plan to extend free education to school-age children is expected to reach eighty percent of them in a year.

This plan to provide free education for school-age children is really the other side of the wedge being driven into illiteracy. It is a plan recently announced by the National Government. It is really the beginning of a state system of free education. The plan is spread over three periods. From August 1935 to July 1940 all school-age children are to receive *one* year's free education; from August 1940 to July 1944 they are to receive *two* years of such free education; after August 1944 all school-age children are to receive *four* years of education free. This plan the Government proposes to enforce. That neither of those plans will proceed as fast or as easily, nor be as widely effective, as their promoters hope goes without saying. Nevertheless, if these plans are adhered to and enforced with relative persistence a decade hence should see the crack in illiteracy wide enough for rapidly increasing numbers to march through it. The National Government and Chinese authorities are assuming responsibility for the wiping out of illiteracy.

Obviously the above plans, if relatively successful, will tremendously affect Christian elementary schools. Unfortunately no study is being made of Christian elementary education. Facts as to how it has already been affected are not available. Just what are likely to be the effects of the new plans on its future is also unpredictable. A study of Christian elementary education is indicated as advisable. This phase of Christian service in China is likely to go by default. As to what may happen we dare venture a surmise or two only. First, Christian primary schools finding themselves unable to compete with a state system of free primary education may have, in general, to close. Second, in some cases such schools will be maintained by Christians for their children. In the latter case the schools unless made free—rather unlikely—will tend to serve only the children of the Christian middle class. In both cases Christian primary schools will cease to serve the community in general. Whether this latter eventuality is desirable or not we shall not attempt to discuss. The fact remains that Christian primary schools are facing a situation that should be studied to the extent of developing a policy.

Remaking the Rural Church

DOUGLAS W. THOMPSON

THE rural church has received close attention, but one feels that in much of the literature thereon the church discussed is not the rural church of one's experience. There are some very fortunate churches which have been selected for special experiment under expert guidance and with a new influx of money. These, excellent though they are, are not typical Chinese village churches.

The rural church one has in mind has six characteristics. 1. Its members are small-scale farmers and little shopkeepers. 2. The membership is small in numbers, certainly not exceeding forty and more often round about twenty. 3. The membership is very limited in general knowledge but is soaked in inaccurate information. 4. It is without, or at best sharing, the services of a poorly paid preacher. 5. It is set in a group of churches or a circuit. 6. Financially it is bitterly restricted, even its light and fuel being a problem.

China is strewn with such churches. They are the life-fruit and life-task of many missionaries. Some expert investigators have gone so far as to say that they should not be; but this seems rather beside the point—for they are! Our present task is to equip and use them as a Christian fighting force.

To do this it is first necessary to attempt an analysis of their life. This reveals three problems.

1. The original problem. We have inherited these churches from an earlier generation. They represent a life's work and one has no doubt that their creation was a thrilling business. But during that early period it was probably impossible to see clearly what was happening in the village, which was that the converts were entering the church in ones and twos. The Evangelist was skimming off the village those odd persons—odd in both senses of the word—who were peculiarly susceptible to the Christian message. In every community, and not in China alone, there is a leaven of such people. The first attack in any village will produce up to twenty. Methodists would call them souls prepared by "Prevenient Grace." But sooner or later the supply is exhausted and the remainder, the rank and file of normal villagers, is left untouched.

Dean Inge has often told us that this is the best we can expect of the Christian Movement anywhere. An empirical survey of the Chinese Church seems to support him. The Church is everywhere the "Little flock." Yet our whole life as missionaries, and certainly our doctrine, protests:—

"Sent by my Lord, on you I call;
The invitation is to all;
Come all the world; come, sinner, thou!
All things in Christ are ready now!"

It is in this spirit that the Gospel has been proclaimed, yet our Evangel has only produced this select company of elect souls and fallen unheeded on the ears of the majority of laboring men. Can it be that in the Gospel as we have presented it "all things" are not ready in Christ?

However that may be the fact remains that those won, fished with line and hook out of the community, brought with them an inherent weakness. They lacked the support of the all-important family unit. Many of them came without even their wives.

Christianity expressed psychologically is a resolvent of complexes but in this case the opposite is true for it has set up an obstinate conflict between the new Faith and the old order. Moreover, the foundation members of our churches in the very nature of things were strong individualists and here emerges the second problem.

2. Secondary problem. Because of their small numbers and the terrific weight of non-Christian surroundings the members very soon "hived off" into a club organization which stands over in severe contrast to the village. The idea that nothing good or holy can exist outside the church is almost axiomatic. The missionary dogma of the "clean break" certainly helped promote this idea, but it was really inherent in a minority movement—a kind of protective shell. The result is that after fifteen or twenty years the church is quite destitute of communal influence. It is regarded from outside as a peculiar people, not in the desirable sense of peculiarly holy and rendering distinctive service, but in the sense of being an abnormal people. Thus its own nature becomes the greatest obstacle to the church's own growth. How many times has one been asked by an outsider: "How many sponsors are needed to get into the church?," as though the enquirer thought of standing for some exclusive club or the local Lodge of Free Masons? Communists talk of local cells—a cell lives and increases by division: we could describe our churches as local cysts which need acid to dissolve their cases before the life within can reproduce itself.

3. Tertiary problem. The members being few, the few being exclusive and the society being dominated by the "club" spirit it naturally follows that the society ages more quickly than new members come in. After the first attack the church really does well to maintain its first numbers. Not being "set in families" there is little natural increase and an accurate "Life Table" would show that the church is dying.

Not only does the church age physically, it ages in experience and mentality. The increase is so slow and the progress in religious experience so little that the first glamour dies, the first sacredness fades into the profane, (Have we not all been offered Bibles to prop up our magic lanterns?) and the hope of village conquest dies away. How often do we hear such words as, "This village is particularly superstitious:" "Customs here are especially bad?" Yet we know

that one unredeemed village is the same as another and that such remarks are merely a rationalization of the church's failure to grip its enemies.

So the rural church concerned becomes pessimistic. The evangelist settles down into pastor-ship, tending his "little flock." Here we reach the nadir of rural church experience with the church balanced in an unadventurous equilibrium. In Mr. Chang Fu Liang's biting phrase, "It neither tickles nor hurts!"

That the church neither tickles nor hurts its village is generally true, but it hurts us and the central question of our life—What can be done about it? There is one thing which cannot be done though in sub-Christian moments we have all longed to do it, "Give up the old and start again." Nor can we ignore the older members and concentrate on the young. To use this oft-recommended fallacious method is only to split what church we have. We do not start clean on fresh ground, Christianity for the village is these people in the church. Whatever we do or say will be interpreted by reference to them.

It seems essential, therefore, to begin by putting new interest into the Christianity of the Christians and by broadening their grasp of their Faith. We must make them a fit medium through which to transmit a presentation of Christianity which will win the village. We are used to regarding these rural members as a liability, we must learn to regard them as our principal asset.

To dissolve their hard shell and quicken their life is no easy task. Their knowledge of Christianity is confined to the "Plan of Salvation." They think they understand the Christian system. They "know all the words." Through long religious club life they are sermon-proof and the Scripture has lost its freshness. To organize religious revival meetings leaves them unmoved or merely adds another convolution to their already too involved lives. The common words of theology and Scripture have lost their cutting edge. Should one suggest that they need a Baptism of the Spirit—they agree. Should one urge a new intenser prayer life they say the words are well spoken.

It is necessary, therefore, to turn a mental flank and press an attack over new ground, using thoughts and words which have not been blighted by pulpit-pew exchange. As a sapper drives his tunnel and explodes his mine on a quiet sector of the front so we must *find ways into minds*. Fortunately—so much of life falling outside their vision of Christianity—there are many such sectors.

With the exception of prayer the members' livelihood is an un-Christian field. A bad harvest, flood and dearth evoke many pious, and, to some of us, blasphemous remarks. The enthusiast will cut behind these stereotyped phrases with a pertinent question. "Can nothing be done?" "Did not God mean us all to have enough to eat!"

We are constantly asked to pray with the sick and to cast out demons. We listen to a good deal of talk from members about the cause of sickness lying in God's displeasure. Can we not pray and

at the same time stab the bystanders to a reconsideration of the question of sickness? Do we not ask for most of our diseases? Is it not a fact that three or four simple habit reforms would expurgate a high percentage of China's diseases? Is there not a Christian duty to relate a dirty latrine and infant mortality? Does not sheer ignorance account for much of the maternal mortality rate? A question on these lines—an asseveration by a minister that he is convinced that filth diseases are not the will of God—often bursts under a stagnant mind with amazing results!

The ubiquitous desire for knowledge often presents an opportunity. It is usually expressed in an increasing demand for church (i.e. mission) scholarships. A suggestion that it might be better to use less money and teach on the spot the knowledge needed on the spot in volunteer night classes often sets a train of thought glowing.

In Hunan one frequently sees omnibuses which through ill-usage have broken self-starters. It has become a gentle art among government drivers to maneuver a "live" bus up behind a "dead" one and give him a short, snappy bump which starts his engine. A mental bump can create internal combustion in a stagnant mind.

While these new thoughts are still mustering themselves is the time to introduce new activities to express them. The members should wake up busy. They must have no time to chew these thoughts up into a cud of contemptuous familiarity as they did with their first Christian ideas. It is a question as to what extent the Christian religion was meant to be talked about. One has a suspicion that it thrives best on the simple system of Mr. Squeers and Dotheboys' Hall. "W-I-N-D-E-R-S, Winders, now go and clean 'em," save that a little more attention to accuracy is desirable! So all the old ideas together with the new, need actual deeds which can be done to express them, if the church is to be happy and the Christian faith full-orbed.

The construction of an action program is a fascinating business. The resources are so meagre and the environment so restricting. Each activity must be within the framework of the six characteristics of the rural church. Each must be simple, inexpensive, voluntary, severely localized, practical and yet worthwhile. The textbooks and material so often are the opposite. The excellent material produced by the N.C.C. etc is scouted by the local mind which says, "It is fine for them—but here!" Consequently every activity must be worked out on the spot. The theoretically excellent must be reduced to its simplest principles and made locally practicable. To re-interpret, for instance, the standard works on Public Health into terms of the tiny Chinese village is no mean task. A locally produced circuit magazine can help greatly. Numbers of ideas which would be damned at sight by a parochial mind can be imported and redressed in local clothes.

To make each activity a church activity is important. In each sphere it is the church in action expressing Christ (not even a

mission alongside the church as in the orthodox mission hospital for instance) that the village must see. "It saves to advertise." There is no reason why our little churches should not be centres of those new, transforming, and mostly foreign ideas which are seizing China. Through the missionary it can get first news of them and the fact of our being a "foreign religion" can be turned into an asset. The Public Roads' Bureau never receives complaints that its cars are American, it suffices that they travel fast.

While the actual program of activities needs to be worked out on the spot, we have found that the program of the Butterfield Report simplified and localized is very helpful. Literacy, livelihood, recreation, home life, health and an enriched form of worship make a good skeleton program to fill in with activities.

Rural night schools with volunteer teachers have been a marked success and expand rapidly. They are in great contrast to the same method used in a town. In the field of economics we have used credit cooperatives, an improved system of composting known as Indore Composting and are attempting to fill some of the dietary gaps in the local vegetable supply. The need for recreation is very largely inarticulate but when we consider that we forbid gambling, opium, idol processions and other forms of non-Christian entertainment it is hardly to be wondered at that our peoples' minds are dull. A church club with a few musical instruments, a set of Tingsien library books and a regular village entertainment can, at times, make a great difference.

Many must have noticed that the "house-proud" woman is a rarity in China. Toys are nearly unknown in rural homes and there are many big little things that can be done in this sphere.

Health education probably offers the widest and timeliest way of service. It is a subject very much in the official Chinese mind and it offers many simple projects. Diet, dwellings, infection, sewage, baby-craft—just to mention a few headings in the science of hygiene all present problems for simple rural solution. The "Health Week" proves a great attraction (and has most interesting reactions in the prayer meeting, too!) A health club which binds all its members to observe a certain simple health code is easy to organize. It is possible to make, with volunteer labour, a wire flyswot which can be sold at two cents. The bore-hole latrine, septic tank and soakage drain all lie within the competence of a village church.

In the sphere of worship there is great scope for enrichment. One wonders how our own religious life would have developed in earlier years on a diet of Sunday sermon, Wednesday scripture reading and Saturday prayer meeting. No boys' brigade, no Wesley guild, no church social—do we not ask for staleness?

A year's work with such a program, integrated and not just produced as a series of "stunts," results in new workers, a stream of interested people, a genuine improvement in village tone and a church-proud people. Churches which merely exist *can* be made to function joyously!

Twenty Years a Follower of Christ

WU LAI-CHUAN

*Translated by Y. Y. TSU**

MY first contact with Christianity came in 1914. I was then living in Peking, as a counsellor in the Ministry of Education. Two scholar friends of mind lived nearby on the same street. One Sunday I visited them. In the middle of the visit my friends asked to be excused for they were going to a church service. They were members of the Anglican Cathedral which is located on the street on which I lived. I was surprised that these educated people should be Christians. But that very afternoon, I secured a Bible and began reading it.

In two or three days I finished the New Testament. My first impression was that the book was full of incredible stories of the supernatural and miraculous, though I also noted certain striking teachings throughout its pages. I began reading the book over a second time, for I felt that there must be a good reason for the persistence and spread of Christianity in the world. I talked with my two friends and they suggested that I go to church and become acquainted with Christian people before making up my mind about the matter. So I began going to church every Sunday. The solemn and dignified worship had a purifying effect upon my thought and the earnestness of the workers impressed me very much.

The Anglican Church has very strict regulations about admitting new members. The preparation covers a full year, during which time the candidates for baptism meet once a week for systematic instruction. In the class which I joined there were ten persons including a laundryman. To suit the intellectual capacity of the group, the leader spoke in a very simple way. This naturally did not suit my mental tastes. But I never missed a meeting and was, at the same time reading the New Testament by myself for the sixth time. Christmas, 1915, I received baptism.

Why did I become a Christian? Let me first briefly give my background. We were a family of Confucian scholars. Although a native of Hangchow, Chekiang, I was born in Hsuehowfu, Kiangsu and until my 17th year, never was out of that place. My grandfather was an official at Hsuehowfu and my father was in government service at Tsingkiangpoo. So my mother and we five children lived in Hsuehow with our grandfather. In those days Hsuehow was an isolated inland city of a very conservative type, without railway, newspaper or post-office. My education consisted of reciting the classics, calligraphy and the eight-legged essay, reading and composition. Outside of these I read nothing and knew nothing. In a way it was a very restricted kind of schooling. My mother exercised very great influence on our development. My grandfather had to support a large family out of his meagre official stipend. Mother was given 1000 cash—the currency of those bygone days—each month for pocket money. This she divided among us five children,

*From a book with the title "My Religious Experience" published by the Association Press.

leaving nothing for herself. I remember that I spent some cash for peanuts and candy but at the end of the month I usually had two-thirds of my allowance saved up; this I returned to my mother. We lived economically, having meat twice a month only. As to clothing, it came down from brother to brother, and as I was the third down the line, my clothes were generally well patched. Mother liked me and I was quite helpful to her. Whenever we had quarrels with our cousins, she always counselled forbearance. She did not instruct us in any formal way out of books but her daily life and personal example left a lasting impression upon all of us. Later in life, whatever the circumstances, I always remembered her words to be helpful to and considerate of others. Even when we brothers succeeded in the government examination* and got appointments in the ministry, we lived humbly and used our savings to help other people. At that time I felt the need for the spiritual peace and joy which I had missed in my Confucian training. Unconsciously I turned to Christianity for it.

After joining the Christian Church, I threw myself wholeheartedly into many activities as a voluntary worker, such as contributing articles to the church papers, leading Bible study classes for educated people, taking turns in preaching on Sundays in church, conducting Y.M.C.A. groups, serving in social service groups, etc. Practically all my spare time outside of my official duties in the Ministry was devoted to Christian work of one kind or another. My life philosophy at that time was that Christ came to save the world out of selfishness by unselfishness and I wanted to do my part. Shortly afterwards I lost my wife and young son. I turned to the church still more and received much consolation.

Then the anti-Christian movement arose. Articles appeared in the papers and magazines attacking Christianity from various angles. Confronted with these adverse criticisms, I could not avoid making a re-study of my Christian faith. So I read all the books both for and against my religion that I could lay my hands on. In two years I had arrived at this conclusion. One does not have to accept all the traditional beliefs and doctrines as of equal importance and one does not have to subscribe to all the rules and rituals of the Church; but the wonderful personality of Jesus Christ demands one's complete allegiance and worship.

By thus rebuilding my faith upon Jesus Christ, I found my way out of much spiritual anguish and uncertainty. Regarding God, I thought it another name for Truth, the Universe or the First Principle, with which we human beings had to make harmonious adjustment. As to prayer, I thought it a form of contemplation or meditation similar to our Confucian practice of inward discipline. In this way I tried to satisfy my intellectual nature and by excluding the supernatural I tried to avoid the criticism of being superstitious. But over-emphasis of the intellectual side meant neglect of my spiritual nature. Without faith in a living personal God and merely relying upon my own power for self-discipline, I often found my will

*Mr. Wu Lai-chuan is a Doctor of Literature, Editor.

power wobbly and myself slipping down in my work and thought. At the same time I realized that the secret of spiritual progress lays in perseverance. "The pure shall see God", so said Jesus Christ. No spiritual insight is gained without effort.

At the present time I have gained new insight into the greatness of Jesus Christ. He was not only a religious leader but a social reformer. He preached the Kingdom of Heaven, a new and ideal society. In this new society the fundamental thing will be economic reconstruction. Jesus had much to say to the people of wealth. His gospel became known as the gospel for the poor. Furthermore, much of human sin and suffering is due to bad social environment, wrong social ideals and practices, unnatural modes of living and social relationships. When these are corrected, much of human sinfulness and suffering will disappear. Jesus worked with that end in view and spared not himself even in death, believing that by his death truth will triumph. So he said, "The son of man came to give himself as a ransom for many." I believe that the things Jesus Christ taught 2000 years ago are only just now being discovered by practical statesmen and social reformers. I believe those who attack Christianity do not correctly understand it. Christianity is really in line with the foremost social thinking. Even should its outward forms be destroyed, its spirit can never die, but will rise in even greater splendor through trial and tribulation.

To me Jesus Christ has left an example of personal living which I am trying to follow. First, he tells us to work for the new human society. Having made up his mind through forty days of inward struggle, he never swerved from his mission in life. So like him we should work toward this central goal without thought of personal advantage or sacrifice. Second, even in time of discouragement we should persevere, believing, as he did, that truth will triumph, provided we give it active support. Because I have taken to heart the invincible spirit of the Master I look forward without fear but with hope and cheer for the future. April 1934, Hangchow.

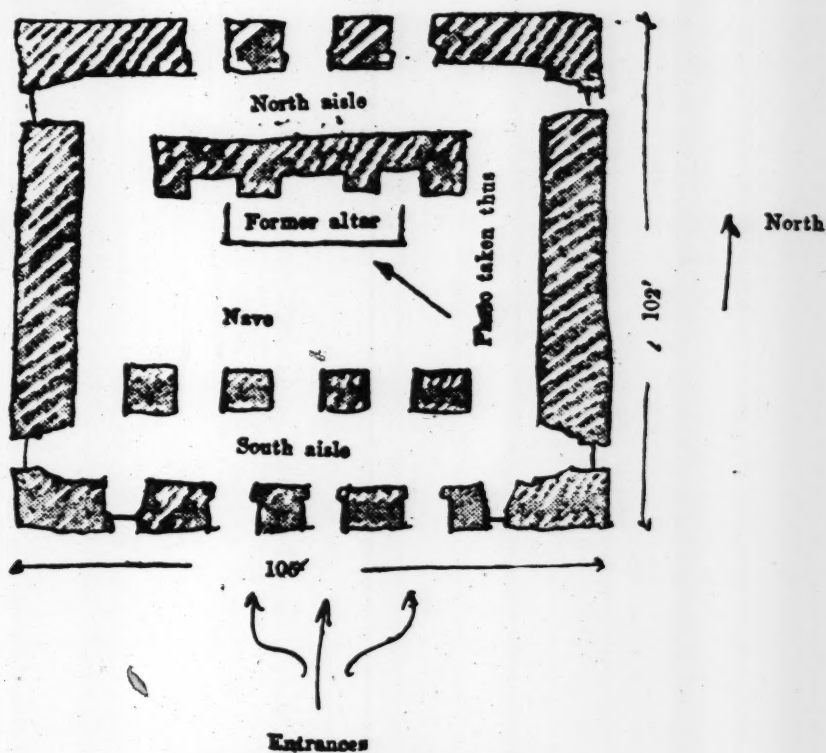
—=0=—

Oldest Known Church Building in China

THOSE who have visited Nanking in recent times know that there is in the vicinity of the Sun Yat-sen Memorial a Memorial Cemetery and Hall to the Heroes of the Revolution. The Hall is an old temple hall that was part of the Ling Ku Monastery. This Hall is of solid masonry and one of the so-called "beamless" halls. In 1929 Mr. J. Prip-Möller, Architect, F.I.A., came to China to do research work in Buddhist temple architecture for the Carlsberg Foundations, Copenhagen. He spent about a month studying this "beamless" hall and delving into its history. He has given the results of his study of its architectural features and history at length in *Artes*, Tome III, 1935, an annual published once a year on art topics by the Professor of the History of Art at the Academy, Wanscher, Denmark. A copy of this publication is to be found in the Library of the Royal Asiatic Society, North China Branch, Shanghai.

It is our purpose here to mention Mr. Prip-Möller's conclusion that this "beamless hall is probably the oldest-known Christian church building in China. In addition to studying the hall itself Mr. Prip-Möller has perused the Chinese chronicles bearing thereon also. The hall has generally been accepted as having been erected (A.D. 1383) by Hung Wu (T'ai Tsu) the founder of the Ming Dynasty. As a result of his study, however, Mr. Prip-Möller became convinced that the hall is older than Hung Wu. He notes in the article in *Artes* that the Chinese chronicler is silent about this hall but points out, among other things, that the monastery as described could not have been built in the time allotted to its erection.

Finally Mr. Prip-Möller discovered that this "beamless" hall is actually an old Franciscan church built in the first quarter (presumably) of the fourteenth century by Franciscan friars sent out from Avignon. He goes on to show how this "beamless" hall at Lin Ku Monastery, Nanking, is a true copy of the particular type of church building found in Southern France between the Mediterranean Sea and the ocean along the Pyrenees, and especially similar to the church buildings found near the Mediterranean Sea, i.e., the Avignon district. The Frontispiece in this issue gives one view of the "beamless" hall and the small ground plan given below shows its general inside shape. Many other pictures and charts are given in the issue of *Artes* containing Mr. Prip-Möller's description of this interesting architectural relic.



GROUND PLAN OF BEAMLESS HALL

Mr. Prip-Möller takes this hall as a testimony to the rapid growth of the church and its wealth in China (at least in certain localities) during the Yuan Dynasty. He feels that it is, therefore, to all Christians an architectural monument of unusual interest. Its present use as a "Memorial Hall for Revolutionary Heroes" tends to give it a more worthy position than it held as a ruin.

The article in *Artes* gives a plan of the monastery as found in 1929. A big square comprises the center of the Hall. The conclusion is, therefore, drawn that it was built like the church of a Franciscan convent of the days when Franciscan friars were sent out from Europe. This appears to accord with Franciscan drawings also. "Yet in spite of all this western influence," says Mr. Prip-Möller, "the placing of the hall in the layout is entirely Chinese, just as the whole of the convent was built entirely according to a Chinese pattern. The entrance to the church is not from the end *but from the side*, the building having been placed at a right angle to the axis of the central layout, just as is the case with any temple hall all over China. *This location more than anything else*, together with the easily fitted in Chinese details of the roof eaves, made the whole building fit naturally in with the purely Chinese surroundings of the other monastery buildings.

"They were wiser then, than we have been in our days," says Mr. Prip-Möller, "where western patterns and *above all western grouping of the buildings* have been the main difficulty, which we ourselves have placed in our own way, in securing a Chinese atmosphere for Christian compounds, etc. Gorgeous imitations of Chinese details have been employed as the supposed way to create this atmosphere, while it has all been in vain, *because the outcome was spoiled from the very beginning by placing our churches and other buildings in an entirely un-Chinese way.*

"Since our Chinese brethren have been accustomed to worship in full sincerity in halls of worship lying at right angle to the central axis, so ought there to be no reason why their Christian worship should not be allowed to go on in halls built the same way. Let us fill the old forms with new contents, and let the Franciscan Basilica at Lin Ku Monastery be an inspiration to us on this point, as well as on those of pure spiritual character."

—=0=—

A Chinese Rationalist of the First Century

L. TOMKINSON

IN these days when the holding of rationalist and materialist tenets is acclaimed throughout China as the sole mark of intelligence, and the names of many Chinese philosophers once revered have lost their glamour, one might expect to hear more of the earliest Chinese rationalist. Many Chinese students of today, and even some modern Chinese scholars, desire to claim Confucius as a rationalist, but the case they make out for this claim is hardly convincing. That Wang Ch'ung (王充) has such claims, however,

cannot be questioned. Regarded in the light of modern knowledge and ideas, his writings show clearly both the excellences and the shortcomings of the rationalistic type of mind.

Born about A.D. 19 in Chekiang, Wang Ch'ung after reaching maturity, held a number of minor official posts, but never attained any fame in his own day. With a sharp pointed knife he inscribed on the wooden partitions and window frames of his dwelling, his thoughts and views on the current doctrines and practices of his day. These were later collected into a volume with eighty-five chapters known as "Critical Discourses" (Luen Hen 論衡). He died almost unknown about A.D. 90, but several decades later the accomplished, if bibulous, scholar and statesman, Tsai Yung (蔡邕), came across his writings and made effective use of them to increase his own reputation for cleverness. Still later Wang Lang was sent to take up an official post in Chekiang and found these works. When he returned to his native province he showed such a marked increase in intelligence, that it was clear to his associates that he had either met while away some very great scholar or found some remarkable book. On being pressed, however, he admitted that his debt was to Wang Ch'ung. Through subsequent centuries Wang Ch'ung's influence has continued to be of this nature—he has never had a definite group of followers or disciples.

The opening section of Luen Hen is devoted to an exposition of the author's theory that chance alone determines all things, though cause and effect may play a subsidiary part in the universe. Other writers may have given instances intended to show that the good are rewarded and the evil punished, or that ability combined with industry is bound to result in success; he does not dispute the accuracy of the stories concerning the sage-kings and the tyrants, so dear to Meh Tse (墨子), or the other stories of the forerunners of Samuel Smiles of blessed memory, but he multiplies instances of the good suffering, the wicked flourishing like green bay trees, and of industrious geniuses who have failed to gain promotion. Occasionally he seems to waver, and suggests that efforts to do well are not entirely vain. Such partial inconsistencies abound, indeed, and would seem to indicate that as Wang Ch'ung day by day mused on these questions he took his knife and inscribed on the walls whatever aspect of the question occurred to him at the moment.

This belief in a blind fate may not seem typically rationalistic, but when he comes to discuss man and how he came to be and his relationship to God and the universe, we find his opinions more in accord with the trend of materialist opinions through the ages. The Confucianists, he says, hold that Heaven of set purpose created men, and so loves and cares for them. According to Wang Ch'ung, however, Heaven (which he does not distinguish from the sky) and Earth somehow just came together without any intention, and as the natural and inevitable result, men and all living things came into being, just as (so he says) children are produced by the parents acting according to natural impulses and without any thought of propagating the species. Apparently there were no eugenists in his day. In a later chapter, however, he says that men were produced on the earth by a

sort of spontaneous generation just as lice are produced on men, certainly without any intention on the part of their human environment.

This is the chapter in which he is discussing one of the most widespread and continuous types of belief in the supernatural, that is to say, stories of miraculous births. It was commonly held, in some cases on the authority of classic histories, that most of the founders of the ancient dynasties, as well as various other persons who had in later life done remarkable exploits or suffered terrible calamities, had been born of virgins who had stepped in a divine footprint, swallowed a bird's egg or a seed, or had been visited by dragons, bears or other animals. For several reasons, Wang Ch'ung regarded all these tales as baseless myths. In the first place he points out that all life is propagated according to certain generally known and easily verifiable natural laws. Stories of births resulting from maidens stepping in foot-prints or swallowing eggs must be regarded as at best charitable inventions. Not, as he suggests, that they may not have swallowed eggs or had any other of the experiences alleged before they gave birth to their famous sons, but *post hoc* does not mean *propter hoc*. Then he points out that sexual attraction only operates between individuals of the same species; it is impossible, he notes, to cross horses and cows or sparrows and poultry. Further the offspring, must partake of the nature of both parents, and all these heroes were after all entirely human. His final and most typical argument is, that many individuals quite as wonderful, are generally admitted to have been born of two human parents in the normal way.

From his interest in these questions, one would naturally expect him to have his own definite opinions on the great controversy of ancient Chinese philosophy as to human nature. Mencius had pronounced that it was essentially good, Hsün Tse that it was essentially bad, and Yang Hsiung that it was a mixture of good and evil. Ch'i T'iao K'ai and other writers had, however, advanced the view that the original natures of men differed, some being good and others bad. This was the view Wang Ch'ung adopted, as it fitted in well with his belief in chance and fate. Some men, he held, received a good disposition and some an evil one, and this advantage or disadvantage remained with them through life, yet those with an evil disposition, by right cultivation could make their character approximate to the good, and those with a good disposition by evil practice could make their character approximate to the evil. The variation in the moral nature of individuals was, he said, like the variation in their natural ability. Ho also makes an illuminating comparison with naturally fertile and barren land. His conclusions as to the differences in moral nature are thus much like those of Han Yü as to the differences in ability, which the latter based on a passage in Confucius. That is to say, there are three classes; the higher, who have received natures entirely and securely good like those whom Mencius observed; the middle, who receive a nature which is neither very good nor very bad (but which is not a mixture of good and evil, as Yang Hsiung believed, for it is a unity) and can

easily be made either good or evil by cultivation; and finally those who have a nature so thoroughly evil that no efforts can make it really good.

Somewhat more entertaining are the chapters in which he exposes the falseness of certain popular myths. The first of these is that relating to Huang Ti, the Yellow Emperor of about 2700 B.C. In his old age, it was believed, this sovereign ascended a high mountain accompanied by his court. There appeared a dragon with a very long beard which hung down so low as to be within reach of Huang Ti on the mountain top. Accordingly he seized some hairs, and climbed up them on to the dragon's back. About seventy of his ministers and more prominent courtiers followed suit and then the dragon started to soar. At that point some lesser courtiers made a desperate effort to accompany the rest of the court by seizing some hairs of the dragon's beard, but having been raised a short distance from the earth the hairs came out and they fell to the ground. Huang Ti also dropped his bow which was picked up by those left behind. The Emperor and his court were all borne to heaven on the back of the dragon. The remaining courtiers stood watching awhile, then gathered up the bow, the hat and the robes discarded by their sovereign, and buried them there with funeral pomp, so that the grave remained as a witness to after generations.

This legend has, in part at least, the authority of Sze-Ma Ch'ien. Wang Ch'ung's reasons for discrediting it seem to the modern to very considerably in value. He points out in the first place that according to the myth Huang Ti did not die. Why then, he asks, should there be any funeral or grave, the alleged mourners being only regretful that they had not accompanied the others to Heaven? Then he pointed out that "Huang Ti" is a posthumous title and that such always indicate the most remarkable thing connected with the departed, and that if the legend were true the posthumous title would certainly contain reference to it. But his final argument is based on the generally known nature and habits of dragons. These, he reminds us, depend for locomotion entirely upon the clouds on which they ride. With the clouds then, they might come close over the mountain top, but when the weather clears they must return with the clouds to the abyss; if, therefore, Huang Ti had thought to go to heaven on a dragon's back, he would have found himself badly sold. It is only fair to mention, however, that he again makes use of his usual type of argument: why should this happiness be granted to Huang Ti alone and not to Yao, Shun and others equally worthy?

Another well known myth which he discredits is that relating to the Prince of Huai Nan. This famous Taoist sage is said to have succeeded in concocting the elixir of immortality. Not only did he and all his family drink of it and so ascend to heaven, but some being spilled on the ground, the household pets and poultry devoured it with the result that "there was barking in the sky and crowing in the midst of the clouds." For the following reasons, he says, this may be known to be an empty invention. Each species of living being, he notes, has its particular nature from which it cannot depart. Men being walking creatures cannot fly like birds; further

each function must have its appropriate organs; it is only because they have wings and feathers that birds can fly. He admits the fact of common knowledge that frogs turn into quails, and that sparrows enter the water and become frogs. But that he claims is part of their nature too, and takes place constantly and regularly. He goes on to point out that if the Prince of Huai Nan and his family had grown feathers, this would have taken a long time, the growing of feathers being a gradual process. Another difficulty in the way of believing the story he finds in what might be called "universal geography." Heaven cannot be entered through the floor, so to speak, but only through the gates in its sides. Had this family, therefore, intended to go to Heaven, they would first have had to betake themselves to the Kuen Lun Mountains, from which they could have ascended perpendicularly to the gates of Heaven. But ascending from their homes, as in the legend, a very long slanting flight would have been necessary. Finally he adduces certain historical facts connected with the life of the Prince, to support his view that the reputed sage's life was ended by capital punishment as the result of a rebellion.

Both these legends are connected with the Taoist beliefs concerning immortality. He also attacks these directly. He points out that not only are there no authenticated instances of immortality being actually attained—the greatest Taoist sages of the past having all died—but there is no reason to believe that the special practices recommended by the Taoists should produce this result. Why live simply and close to nature when the animals live shorter lives than men? And who can be as still and quiet as the plant which cannot outlive one winter? As for taking long breaths, and immortals living on air—just try it as a steady and exclusive diet, says Wang Ch'ung in effect.

Wang Ch'ung was no less sceptical about immortality through death than of immortality without death. His general views on the existence of spirits may be summed up thus: if there are any spirits they are certainly not the ghosts of dead men; it may be that as some alleged, a soul or "energy" (ching shen 精神) enters men at birth, but if so it is non-material and non-corporeal, without consciousness and returns whence it came. The ether (ch'i 氣), he suggests takes form as a human body as water congeals into ice; when the ice melts there is no longer ice but water, so it is with human life. Amongst the arguments he brings against the belief that men survive as ghosts after death, these may be mentioned. If men became ghosts, considering all who have lived in the world since the beginning of time, there would not now be standing room in the world. The body is a material substance, if it becomes a ghost, so must all matter. Wherefore, he says, a human life is like a flame which when it has been once extinguished ceases for ever to exist. His particular concern, however, is with the many ghost stories with which people in China—as in a greater or less degree in all others—have at all times been made to fear—according to Meh Tse to their great moral good. These stories always make the ghost remarkably wise and perceptive, but Wang Ch'ung points out that

death is the culmination of either disease or old age, and as it approaches all the human faculties become less and less vigorous. Again such tales usually describe the dress of the apparition; can clothes have a soul, he asks. So he concludes all such appearances are the figments of the imagination of the sick and fearful; brave men in good health do not see ghosts. He who concentrates his mind too much on anything will see it every-where—the famous horse trainer Peh Loh Hsiang could see nothing but horses, and the renowned butcher of antiquity, Pao Ting, could see nothing but oxen.

Several of the more famous ghost stories he discusses in detail, some of them being the same that Meh Tse uses in his chapter on "Being Clear About the Spirits" (Ming Kuei 明鬼). T'u Pen and Chuang Tse-yi were both good ministers who were murdered by evil princes, and returned after death and executed vengeance upon their murderers. Wang Ch'ung raises a number of objections to the credibility of these tales. If these ministers felt it wrong during their lives to attack their sovereigns, why should they feel justified in committing treason after death? Presumably these spirits disliked their murderers, why then should they desire to add them to the company of the shades? These tales presuppose that ghosts are more powerful than living men, why then should the injured men desire to increase the power of their enemies? His final argument is simply that, after all, most murders are certainly not avenged by the ghosts of the murdered.

In another story a spirit is represented as feeling a grievance over the fact that he had not been buried properly and consequently presenting a formal complaint before God (Shang Ti 上帝) who sent a spirit to avenge him. Wang Ch'ung objects that God is a public (kong 公) spirit and could not lend himself to carrying out a private spite. Our author also recounts several stories in which it is related that after death men refused to close their eyes and open their mouths, till their survivors had promised to fulfil some special wish, as soon as the desire had been guessed and the promise given the eyes shut and the mouth opened. Wang Ch'ung suggests that in certain diseases the eyes take longer to shut than usual, and that the longer duration of time and not the giving of the promise explains the final decent behaviour of the corpse.

In these questionings of the original mind, there was not much to arouse seriously the Confucianists, and his name might have been spread abroad by the orthodox but for certain chapters, "Questioning Confucius" and "Questioning Mencius." There is really nothing in these chapters derogatory to the Great Sage himself, but they do not show unqualified respect for his first disciples. Wang Ch'ung's main thesis here is that the disciples of Confucius should have considered his statements critically and asked questions about them. He gives some instances from the "Analects," showing that when questions were asked the sage's replies were very illuminating, and suggests that in other instances if questions had also been asked, accepted mis-interpretations of the words of Confucius would have been avoided. He does in fact, imply that the "Analects" would have

been more valuable if these famed disciples had possessed more intelligent and inquiring minds.

It cannot be claimed that Wang Ch'ung is one of the greatest names in the history of Chinese literature and philosophy, but in the history of freedom of thought he certainly deserves a very important place.

Student-Centered Theological Education*

GUSTAV CARLBERG.

IN the space of a brief paper it is impossible to deal adequately with a subject as large and comprehensive as the one before us. It will be my object not to try to solve the various problems in connection with the curriculum of theological education, but merely to touch on a few questions as a basis for discussion.

Let us first try to clarify our minds as to the nature of the curriculum. The curriculum, as the name implies is a race to be run, a course to be pursued to a certain goal. A curriculum can thus never be regarded as an end in itself, but only a means to an end. This seems at first sight a very obvious fact, yet in practice it is very often overlooked. There is nothing sacred about a curriculum, in the sense that it cannot be touched or changed. A curriculum should never be looked upon as final, but always subject to revision as new needs arise that need to be met, or as new means and facilities become available to bring us more quickly and efficiently towards our desired goal.

In the second place it should be remembered that the curriculum includes all the activities of the students whether in the classroom or out of it, whether counted towards graduation for the gaining of a diploma or not so counted. The various campus activities, student organizations, services, meetings, personal contacts and relationships, practical work, all have their important bearing on the education of the student and should be taken into consideration when dealing with the curriculum.

Furthermore, the curriculum is more than a list of offerings from which the students may select a course of study. The curriculum is an expression of the spirit of the school. It reflects the dominant purpose of the institution and shows in which direction it is headed. The curriculum sets the task before the students as well as the teachers, and also serves as a testimony to those outside as to what the school is trying to accomplish and what it stands for. The reverse of this statement is also true, so that the dominant purpose of a school, its philosophy, the task it has set before it, will be reflected in the curriculum and will determine its contents. The curriculum is, therefore, intimately bound up with the destinies of the institution. It grows out of the situation confronting that particular school and its constituency. It is not a thing that can be imported from without, it must be indigenous to the institution.

*Address delivered to the Conference on "Education for Service in the Chinese Church," held on Kuling, July 18, 1935.

From this it becomes obvious that any study of the curriculum must be preceded by a study of the aims of a particular institution. And a study of the aims must be preceded by a study of the needs of the situation confronting the school and its constituency. We need constantly to keep before us that we are training men for a particular task in a particular situation. When this is lost sight of, the curriculum becomes purely academic, out of touch with the real life situations, and men are trained away from, rather than for the particular work they are supposed to do. This is a common failing among theological training schools, as is evident from the frequent complaints on the part of various constituencies, that the product of their seminaries cannot be used. The men trained there do not seem to fit in; they are educated above their surroundings. They work for a few years and then become dissatisfied and switch over into some other occupation and are lost to the work of the church.

This brings us naturally to a consideration of *aims and objectives* of theological education. The need for a clearly stated and defined aim can scarcely be over-emphasized. The statement of the aim should be specific enough to give tone to the work of the school, to set it its particular task, and to differentiate the work of the school from schools of a similar nature. Theological seminaries and training schools for workers have in general the same task set before them of preparing workers for the church, yet each has its particular task, depending on its own history and background, and the special needs of the constituency it serves. Therefore no two institutions are attempting, nor should they attempt, to do exactly the same things.

As we set about the task of revising our curriculum at the Lutheran Theological Seminary at Shekow in the spring of 1934, we found it necessary to reconsider the whole matter of the aim of the institution. The fundamental aim of the institution, as embodied in the constitution, sets the task for the institution in a general way, and this we found no occasion to change. It reads as follows:

"The specific aim of the seminary is, to educate and train future pastors, evangelists, teachers, and other leaders of the church, thru instruction which shall be based upon, and shall be in full accord with, the Word of God, and with the Lutheran Confessions founded upon the same."

However, we found it advisable to add the following paragraphs giving us a more definite motivation for our work and an integrating factor around which our curriculum could be built up:

"The central motive or emphasis of the curriculum and school activities is, to bring the individual student day by day into personal touch with the realities of our Christian faith in such a way as to promote a maximum of spiritual growth on his part, and enable him to foster such growth in others.

"Such an aim and such an emphasis look to the fulfilment of the promise of Christ: 'I came that they may have life, and have

it abundantly." It is also in accord with the high purpose set before the Christian worker by the Apostle Paul in Ephesians 4:11-13: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

"According to this aim or emphasis, no system of doctrine, not even the Word of God itself, can be the center of our attention, since these are themselves means to an end. We are dealing with human personalities, precious souls, purchased by the blood of Christ. We desire to lead them into the fullest possible enjoyment of their heritage as children of God, and to equip them as workers in his kingdom.

"Not only the subjects of the curriculum, but all the activities on the campus, the practical work undertaken by the students, the common services and the private devotional life, will all be motivated by the same great purpose of bringing men into closer touch with God."

The general aim gives the motivation or direction of the entire course. Specific aims or objectives need to be drawn up to serve as guides for the teaching process. These objectives should be clearly stated in connection with the description of the courses to serve as working guides for use of both teacher and student in connection with each course of study. These working objectives should be closely integrated with the general aim, so that each brings its quota towards fulfilling of the aim set before the institution.

The *content* of the curriculum will be determined by the aim of the institution. Therefore, in order to appraise correctly the value of a course of study, it is necessary first of all to know the aim the institution is trying to fulfil. It is useless merely to compare the contents of two courses of study aside from a consideration of the aim of each. A course of study can be criticized only in so far as it can be shown not to minister to the aim set for the institution. Once you admit the validity of the aim you cannot find fault with the content of the course of study unless it can be definitely shown that it fails to bring the institution forward towards the aim it has set for itself.

The traditional divisions of the content of the theological curriculum are four: Exegetical, Historical, Systematic, and Practical. One writer uses the figure of a building to show the nature and interrelations of these four groupings of material. He compares the Exegetical material with the foundation of the building; the Historical material is compared with the gathering of the material for the building; the Systematic disciplines are likened to the building itself; while the Practical courses are seen to correspond with the furnishings and the actual use of the building.

Theological seminaries of today are still making use of this fourfold division of the material of instruction, tho there has been

considerable change in the relative emphasis placed on the groupings. The four-volume survey of the Education of American Ministers, published in 1934, finds eight groupings of material in vogue. These are: English Bible, Biblical Greek and Hebrew, Theology and the Philosophy of Religion, Church History, Comparative Religion and Missions, Religious Education and Psychology of Religion, Practical Theology, Christian Sociology and Ethics. The Committee on Curriculum, participating in the survey, suggests the following threefold grouping of material: a division or group of fields dealing with religion in its historic aspects; a division or group of fields dealing with the interpretation of Christianity in the present; and, a division or group of fields dealing with the work of Christianity in the present. There are subdivisions under each of these heads.

A tremendous expansion of the material of instruction has come about thru the introduction of the elective system. One wonders whether in all cases electives have been introduced from a consideration of the needs of the constituency, or from a desire to compete with other institutions and show up well in comparison with them.

A significant enlargement of the scope of the curriculum has come about thru the inclusion of practical work in the curriculum. This development has as its basis a new conception of education. Under this view the seminary is not a mere depository of facts and ideas to be dispensed in measured portions to the students, but it is to be conceived of rather under the figure of a laboratory or workshop where immediate application is made of the things learned. The seminary in this way becomes not a section of life lived apart from the life-currents and the needs of the surrounding society, often educating the students away from life, but it touches the life of the community at every vital point.

The students and the teachers live their life on a communal basis where all their activities play in to form a part of their education. This viewpoint recognizes that a person's education cannot be received wholly from books or from listening to lectures, but must be received largely as a life experience if it is to be received at all.

As to methods of teaching, I shall content myself with mentioning a few needed points of emphasis. There is need, first of all, to emphasize the importance of pupil self-activity in the educative process. This will develop the initiative of the student and will give him the necessary impetus to carry on independent studies after graduation.

This will involve less use of the lecture method in the classroom and a substitution wherever feasible of the discussion method.

There is a great need to develop desire for and facility in genuine research on the part of the students. Too many are satisfied with a mere mastering of textbooks and the finishing of tasks set by the teachers. Oftentimes the curriculum is so full that no time is left for even home study, not to mention independent research. However, it is useless to cut down the number of recitation hours if no provision is made for the wise use of the time of the students

out of recitation hours. Library facilities must be provided, and adequate guidance and supervision of home study and research if such is to prove a success.

In our consideration of the curriculum, its content and methods, we need to keep ever in mind that the student should occupy the center of the picture. There is always a danger for an institution to become subject-matter centered, to become institutionalized, or to become teacher-centered to the extent that the real vital needs of the students are lost sight of. All other things should be subordinated to the meeting of the needs of the individual student, so that the school becomes a great laboratory, a group of interacting personalities all working together towards a common goal.

—o—

Dr. Morrison's Chinese Writers

GEO. H. MCNEUR

IN my biography of Liang A-fa (梁發) the first Chinese Protestant evangelist, the fact is mentioned that this preacher is not, as has often been claimed, one of the two assistants shown in Chinnery's famous portrait of Morrison and his Chinese writers. The wide acceptance of the belief that the sitting figure is Liang A-fa makes it very difficult to correct, especially among the Chinese. But it is important in the interests of historical accuracy that the correction should be made.

It is perhaps natural that people ignorant of the facts should imagine that one of those whom Dr. Morrison would delight to honor by inclusion in the portrait must be his faithful co-worker in the Gospel. This surmise has been accepted without investigation and during the past fifteen years copies of the portrait have been circulated both in North and South China by various Christian bodies, including the Bible Societies, where the names of Liang A-fa and Liang A-tao have been given to the sitting and standing Chinese figures. For example when the centenary of the American Bible Society was celebrated at Canton in 1933 the portrait was used in this way. The secretaries of the Bible Societies should know better.

The principal evidence on which my statement that Liang A-fa is not in the picture is as follows:

1. Liang A-fa had only four years' education in an ordinary Chinese village school. In his trade as a block cutter and printer he had the opportunity of constantly adding to this elementary stock. After becoming a Christian he was an earnest seeker after knowledge. But he was not qualified to give expert help in composition or translation, nor is there the slightest hint in Dr. Morrison's biographies or letters that he was ever engaged in such a task. When writing tracts Liang always sought the help of scholarly Chinese for the correction of his style.

2. Dr. John Chalmers of the London Missionary Society, who reached the field in 1852, prepared a review of the Society's work in South China from its founding until 1875. Regarding Morrison's



CHINA'S ROCK GARDEN OF THE GODS

Yentang Shan, Chekiang

A Vast Corridor of Volcanically Formed Vertical Rocks. Some of them are 4,000 feet high.

Photo, Robert F. Fitch.



A FOLK SCHOOL
(See Article)

Top:—*A Doorstep Discussion.*

Bottom, left:—*Nurses on Way to Clinic.*

Bottom, right:—*Student and Rural Leaders Sum up the Results.*

Chinese writers he says;—"He procured two men, both Roman Catholics. The principal one, Abel Yun Kwan-ming, a native of Shansi, was an agent of the Romish missionaries at Peking and a thorough Jesuit. The other was Li Sin-shang, a "siu ts'ae" it seems, who was twelve years in Portugal at the College of the Jesuits, but afterwards married and went into business. The son of Li Sin-shang, Li Shap-kung (李十公) is the young man represented in the engraving of Morrison. The old man in the same engraving is Ch'an Lo-i (陳老宜)."

3. In the Canton Register of date June 13, 1837 (less than three years after Morrison's death) the editor, Mr. John Slade, replying to a letter by a correspondent who had questioned the accuracy of a translation made by Mr. John R. Morrison (Morrison's son) writes as follows:—"With reference to the respectability of the present Chinese teachers we regret to observe that something very like a sneer, which ever betrays want of candid and Christian feeling, is used in the remarks on these useful individuals in the letter under reply. We can only inform the writer that one of the teachers is one of the individuals with whom Dr. Morrison did not think it a degradation to go down in company with to posterity under the immortalizing pencil of Chinnery. He is the standing figure in the well-known picture of that celebrated master, and he married the granddaughter of old Le the sitting figure, who assisted Dr. Morrison for many years in his translation of Kanghe's Dictionary."

How 陳老宜 became known as "old Le" I do not know. Morrison usually followed Mandarin pronunciation in Romanizing, but not invariably. Both Dr. Chalmers and Mr. Slade are definite evidence on one point—neither of the Chinese appearing in the portrait with Dr. Morrison is Liang A-fa.

—=0=—

A Folk School

FIVE college students, nine village leaders, two Y.W.C.A. student secretaries and four rural Y.W.C.A. secretaries lived and worked for three weeks in the summer of 1935 in connection with the Fushan Y.W.C.A., Shantung. They carried forward, on enlarged plans, the Folk School conducted in the same center in the summer of 1934. The purpose of these Folk Schools is to promote cooperation between the student and rural departments of the Y.W.C.A. It is planned, also, that such Folk Schools shall enable the students to gain practical experience in living in rural communities and working under experienced rural leaders.

In order that more villages might be touched than was the case in 1934 the 1935 Folk School arranged that one student leader should live in each of the villages selected. Then in order to give more intensive training to local leaders one girl was chosen in each village to work with this student leader. The student leaders lived in village homes. Their contacts with village women were thus far from being merely casual or formal as a result. Seven villages were

enabled to feel themselves integral parts of the Folk School. Furthermore, large groups of women and girls of all ages (ages ran from eleven to eighty-five) were able to take part in discussions and team work. There resulted a frequent inter-village contact of workers that brought out at the final fellowship meeting two hundred women and girls from seven villages, an event which gave these rural women a renewed sense of there being a woman's movement of which they were a part.

Much suggestive work was done. College and village leaders held a weekly conference at which the program, among other things, came in for attention and revision if needed. Study of economic and farm problems brought home to both students and villagers their intimate life problems. The health project centered on treatment for trachoma which is very prevalent at Fushan. Two nurses and a doctor in training gave two full days to this treatment. On one day—July 24—clinics were held in seven villages and 270 people examined of whom 180-83%—had trachoma. On another day—August 2—four villages were similarly visited where out of 190 examined 138—73%—had the same disease. Plans were also carried out to instruct local leaders how to continue the treatment. One hundred and seventy-four—19%—of the homes in eight villages were visited. Discussion groups met fifteen times with an average attendance of seventy-eight, ages running from twelve to eighty-five. Eight literacy classes were held with an enrollment of ninety-three, ages varying from eleven to forty-nine. Twelve meetings for various groups were held with a total attendance of 762. Student and village leaders working together reported the general needs of women and girls of each village. These furnish stepping-stones for future schools.

Among other things the students learned that rural problems can be understood only by living in the villages. Rural Y.W.C.A. secretaries learned how to cooperate with students interested in village rebuilding. The villagers learned how to understand and approach better their own problems. Interestingly enough all expenses not covered by the Fushan Y.W.C.A. budget were met by an appropriation from the national budget of \$150 Mexican only.

—=0=—

Chinese Students Face Realities

TALITHA GERLACH

ONCE again the summer brought a series of student conferences held in different geographical areas in the country, representing an important phase of Student Christian Movement activities. Delegates from Fellowship Groups, Student Christian Associations, Student Y.M.C.A.s and Y.W.C.A.s, met with faculty advisors and outstanding leaders in twelve conferences in the following regions,—Hopei, Shantung, Shansi, Shensi, Central China, Szechwan, East China, Fukien, Kwangtung and Yunnan. For a few weeks in late spring, the old enemy of political unrest threatened

the holding of the Hopei Conference. In fact, the camp for younger girls near Tungchow was cancelled, but the regular student conference proceeded after certain adjustments in program and general plans were made.

Whereas most of the conferences included both men and women students, senior middle school and college students, (and in some cases even junior middle school boys and girls) the principle of differentiated conference programs for the differing age and experience levels of students is gaining recognition. East China again demonstrated the greater values accruing to students in conferences following this principle, by holding: (1) a conference for college men and women only; (2) a camp-conference for senior middle school girls; and (3) a camp-conference for middle school boys. Hopei is reported to be studying into the advisability of holding a separate college conference certain years to alternate with the traditional Hopei Lien Conference which has always included a majority of younger students. Meanwhile different sections of the country are providing for the junior middle school students in separate camps for boys or girls, such as those held in Shansi, Fukien, and Kwangtung.

It is a tested method in education that a project planned and executed by students themselves with those of the same educational level participating, holds a wide range of opportunities for the expression of initiative and the development of leadership abilities. Summer conferences provide these experiences for students. Following this principle in Student Christian Movement summer conferences involves no small responsibility for students, since everything from the initial program planning to securing the leadership and financial self-support of the conference and carrying out of the program is included.

Again as in former years, students from Christian schools have almost monopolized summer conference attendance. In some parts of the country, concern is expressed that so few government school students are included in these conferences. The ingrowingness resulting from the uniformity in the type of student and in the quality of thinking, when students came from the same kind of educational institutions, calls for the stimulation of the more virile thinking which is credited to government school students.

General plans for the program emphases in summer conferences were outlined at a meeting of summer conference planning committee representatives, students and advisors, during winter vacation. After much discussion the general theme of "Doing and Knowing" (幹與認識) together with the sub-theme of "Faith and Mission of the Student Christian Movement" (學運的信仰與使命) was selected. This planning group felt that a clearer understanding of the world in which we live together with attempts at working toward a better social order should be the background from which a definition of the faith and mission of the Christian Student Movement logically follows,—in fact that only in facing the realities of the present situation will faith be found and the mission of the Student Movement emerge.

Local planning committees, however, chose the conference theme and program emphases most applicable to the given local situation. By far the majority of conferences held show that student interest lies in "Knowing",—in seeking to discover real facts about the present national and international situation, to understand the causes and basic issues, and to find the way out for China. In contrast to the control and suppression of student initiative and activity by the educational system, students in summer conferences reiterated their basic desire to *do, do, do* something in spite of the apathy and attitude of helplessness surrounding them. Small experiments are being tried in summer conferences of dividing students into groups to work in neighbouring villages each afternoon during the conference. Another expression of the students' desire to be *doing* is found in the almost universal conference practice of undertaking a manual labor project,—most frequently road building.

The report comes from one conference that the most heated discussions were held, not in the scheduled discussion groups, but in small knots of students which assembled informally during the free periods of the day. On the whole, the adult leadership was thought too conservative to take part in these informal discussions! This kind of questioning of social foundations went through one section of the conference, while another section found escape in religious discussions divorced from reality. Whereas youth is impatient with a religion which is blind to social issues, some students are swinging to the other extreme of seeing only the need for social revolution, ignoring the values of religion. Summer conferences show once again the eagerness of youth to give themselves with sacrificial devotion to a new order of things. But alas! adult leadership of vision which inspires confidence is lacking.

North Fukien students planned a summer conference of a somewhat different nature in that the program was focussed entirely on the training of the student leadership of local units in schools. This Officers' Training Conference majored on the problems of students in the present educational and social setting, working toward a comprehensive religious program for a given school using the approach suggested by the Council of Youth workers under the National Committee of Christian Religious Education. Much time was spent on methods and techniques of group work and program building applicable to school situations. Other sections of the country are urged to hold similar Training Institutes for student officers either in the summer or at other times of the year.

No comment on summer conferences would be complete without mention of the large number of non-student leaders, faculty members, advisors, student workers, visitors from abroad, who give willing service in student conferences. These leaders will doubtless agree that the most thoughtful students present a real challenge to the mature generation now in positions of control. The problems of contemporary living have developed in the life-time of this older group,—and yet, these very adult leaders do not see the way to a better social order clearly—or seeing it, lack numbers and courage to

bring about the needed changes. A minority of the present student generation think they see the way out. They are eager to be doing something about it. They are looking to summer conference leadership to strengthen and guide them on the way.

To the inexperienced conference attendant, student summer conferences may appear to be weak in many respects. To those, however, who see in summer conferences, opportunities for the development of student initiative and leadership, for the discovery of new ideas and knowledge, for experimentation in new expressions of religion and fellowship—those, will see that these values were again demonstrated in the summer conferences of 1935.

—=0=—

Students At Work

L. M. LIU

THE Y.M.C.A. Movement of China is celebrating its fiftieth anniversary, and the student summer conference in China has already a history of thirty years. The first student summer conference was held in 1904 in Soochow University with only about twenty students present. This year (1935) ten student summer conferences were held in different parts of China with several hundreds of students, both men and women, in attendance.

The time, places and themes of these conferences are as follows:

Region	Time	Place	Theme
Central China	July 8-17	Yochow	"Do" (做)
Chengtu	June 28-July 6	Lung Chang Ssu	"Do" (幹)
East China	June 28-July 5	Hangchow	"To Do & to Know" (幹與認識)
E. China Middle School (Boys)	June 29-July 7	Soochow	"Faith and Mission"
Hopei	July 1-8	Wofossu	(信仰與使命)
Kwengtung	Aug. 17-25	Tsai Shang Village	"To Do & to Know"
Shantung	July 6-13	Tsingtao	"Faith and Mission"
Shansi	July 2-10	Yu Tao Ho	"To Do & to Know"
Shensi	July 3-10	Tung Hsien	"Do"
Yunnan	July 8-12	Kwan Ying Shan	"New Life" (新生活)

The average number of students attending each conference this year was sixty. This average is comparatively lower than past years. The chief reason for the decrease this year was the military training of the senior middle school students which restricted attendance.

The student divisions of the Y.M.C.A. and Y.W.C.A. have found a mixed conference for college students, senior middle school students and junior middle school students to be very unsatisfactory, so they are now trying out a graded program for these conferences. The Y.W.C.A. has tried several camp-conferences for senior middle school girls, with considerable success, while the Y.M.C.A. has started a camp-conference for senior middle school students in the East China region. An attempt will be made to call a summer conference of

college students in the South China region. We believe that the graded program will become more and more common among the summer conferences in the years to come.

Chinese students are not satisfied with merely talking, they want to do something during the conference period. Hence the general theme accepted for the conferences in the whole nation was "to do and to know." And they did do something. The Central China students built a road, thirty meters in length, with bricks, sand and mud. Dr. King Chu, the Commissioner of Education in Hunan, named it "Hardworking Road" (苦幹路). The students enjoyed the building of this road with their own hands. So far as I know, this is the third road built by students attending summer conferences, the first two being built by the students of the East China summer conference, with one in Fenghua, native home of Gen. Chiang Kai-shek, and the other in Wusih.

Students of the Shansi and Chengtu summer conferences had some other interest. They went to villages near the conference grounds to carry on rural service in the form of ditch digging, road repairing, lecturing on hygienic living, giving dramas, etc. They also enjoyed their task.

Besides these lively activities, the summer conferences also gave students a chance to have close fellowship with each other, to get in touch with inspiring leaders, to worship together, to discuss questions which are closely related with their lives, and to plan and work out things together. Through these processes many Christian leaders were cultivated in the summer conferences of the past years, and we believe that the summer conferences will continue to cultivate more Christian leaders for China to help pull her through the critical stages and to build the new China.

—=0=—

Significance of the Catholic Action Congress

FREDERICK C. DIETZ

FROM September 8-15 a National Congress of Catholic Action was held in Shanghai. It was the first time a national congress of Catholic Action met in China. It was also the first time, I believe, that a national Catholic congress in which the laity took prominent part was ever held in China.

The term "Catholic Action" calls for a word of explanation. It has a very specific meaning which is not at all obvious. It signifies active participation by the laity in the apostolate of the Church. But this lay apostolate, so insistently advocated by the present Pope from the very beginning of his pontificate, is not a mere general activity but one based on a uniform and predetermined plan having certain constituent characteristics. It is *lay* action, to be sure, but it is essentially *spiritual*, dissociated entirely from the temporalities of the Church; it is essentially *hierarchical*

action, emanating from the Pope and the Bishops in their official capacity, directed by them and always and everywhere subordinated to their authority; and it is essentially *social* or *collective* action, action of the Catholic laity as a whole upon civil society as a whole with a view to thoroughly Christianizing the latter and "restoring all things in Christ." The aim of the Catholic Church in fostering Catholic Action is to group about her the rank and file of her communicants in order to form them to an intense Christian life and thus enable them in turn to fashion on Christian principles the civil society in which they live and which is their proper sphere.

The Honorary Charman of the Shanghai Congress was the Apostolic Delegate to China, H. E. Archbishop Mario Zanin. Twenty-five other prelates, chiefly Bishops, were in attendance. Fifty-five C. A. chaplains represented the lesser clergy. Of the National Officers and Councillors of Catholic Action fifty-four took part in the Congress. And in addition there were present one hundred and six lay delegates of both sexes. The following provinces and cities were represented: Charhar, Shansi, Hopeh, Shantung, Honan, Hunan, Hupeh, Szechwan, Kansu, Anhwei, Kiangsu, Chekiang, Fukien, Kiangsi, Kwangtung, Hongkong, Macao, and Singapore.

These 241 active participants were joined during the sessions by numbers of the Shanghai clergy and local Catholic Action associates, the usual attendance amounting to from 300 to 400 persons.

The schedule was a heavy one. Two general sessions, one sectional meeting and several committee meetings were the daily rule. Fifty formal addresses on specific subjects were delivered in the course of the week. There were, of course, other short speeches, general and sectional reports, and the routine business of the convention.

Each session was devoted to a particular phase of Catholic Action: organization, education, sociology and economics, the press, apologetics, and questions affecting each of the four branches of Catholic Action—the men, the women, youth, and the intellectuals. In all, ninety-six propositions came up for consideration, some being eliminated, others combined, emerging finally as a set of resolutions adopted by the Congress. The program was varied by a small number of special features. Group visits were made to outstanding educational and charitable institutions. The combined Catholic student bodies of Shanghai held a mass meeting on the campus of Aurora University. On Sunday, September 15, 3,000 men, women, and children marched in a Eucharistic procession at Siccawei in public affirmation of their devotion to Christ in the Sacramental Host. The day after the Congress a pilgrimage by boat and auto caravan was made to the shrine of Our Lady of Zosé.

What did the Catholic Action Congress accomplish? Much, in my opinion, and that both directly and indirectly.

Directly. The Congress certainly achieved its primary aim: to advance the cause of Catholic Action in China.

(1) It clarified ideas regarding Catholic Action. Progress is greatly facilitated by a proper orientation. For all who assisted, the Congress was an education in Catholic Action. In fact, from this viewpoint, its work is not over but has only begun. The addresses and decisions of the Congress, collected in one volume, will become a valuable handbook of Catholic Action throughout China.

(2) The Congress stirred in all who participated in it an enthusiasm which is bound to be infectious. The germs of new ideas have taken root. The delegates not only know better what to do and how, but they are eager to begin. They will lead the way. They will kindle like enthusiasm in others.

(3) The Congress has made a notable contribution to Catholic solidarity. Common interests and problems, as revealed in the course of the week, have strengthened the bond of union.

(4) The Congress has been a source of encouragement. It demonstrated the possibilities of common counsel and concerted action as regards the solution of difficult problems. It has, above all, made it clear that by organized cooperation Catholics may become a factor of national importance, wielding an appreciable influence for the good of their country and its citizens. It has deepened their social sense and expanded their social horizon.

(5) The Congress has inspired and will continue to inspire a growing confidence in the future of Catholic Action. It has gained the good will of many of the clergy who have hitherto been skeptical of the movement, fearing it might obtrude itself into the temporalities of the Church. This danger is now relatively remote.

Indirectly, also, the Congress has served a useful purpose.

(a) The public press, day by day, gave the activities of the Congress a fair share of publicity. It is quite probable that, as a result, the Catholic Church is somewhat better known and understood, and that her genuine interest in the social and moral well-being of the Chinese people is better appreciated.

(b) At the very outset the Congress wired the National Government its pledge of cooperation in national reconstruction. High officials in Nanking sent greetings and autograph inscriptions. The Mayor of Greater Shanghai lent his presence at the opening session, speaking words of welcome. He assisted also at the closing session together with a personal representative of Mr. Lin Sen, Chairman of the National Government, and with Dr. H. H. Kung, Minister of Finance, who addressed the assembly in a speech marked by cordiality and understanding. These and similar attentions appear to be something more than mere polite formalities called for. They point to a mutual rapprochement in the interests of the nation. It would thus seem that the Congress has helped to foster a more favorable attitude toward religion in government circles.

The writer came away from the Congress "making melody in his heart to the Lord." Analyzing this sense of satisfaction, he found it to be due to a redounding optimism regarding the future of the Church of China, and this was in turn traced to the con-

firmation of his most cherished hopes as a "foreign" missionary. These impressions may be of interest to some readers.

(1) The coming to maturity, so to speak, of the native element of the Church in China represents the happy fruition of long generations of mission effort and sacrifice. The abundance of talent revealed at the Congress was most gratifying. The preparation and organization of the Congress by Dr. Paul Yü Pin, General Director, Mr. Lo Pa-hong, National President, and their assistants was, humanly speaking, perfect to the last detail. Dr. Lü presided at the meetings with admirable modesty as well as resource, with tact and with unfailing grace. Many of the addresses were masterpieces of thought, logic and diction. All this confirmed the conviction that the Chinese were *entirely capable* of looking after the interests of the Church.

(2) Another thing that frequently struck me with admiration was the seriousness of the delegates. I have been to many conventions in the United States but I have never seen delegates more intent on the task before them. A foreign prelate of wide experience made a similar observation as regards Europe. The many allurements of a metropolis like Shanghai seemed non-existent so far as the Congress was concerned. The delegates were in their seats in full complement at each session and gave close attention to the speeches, some of which lasted a full hour or more. This earnestness on their part confirmed me in my belief that the Chinese not only can but also will attend to the interests of the Church in their country.

(3) Most important of all, since it is the spirit that giveth life, was the genuinely Catholic spirit evinced by the delegates. One could not but remark that their spirituality was part and parcel of their daily lives. To say their prayers seemed as natural to them as taking their meals or their sleep. Every morning throughout the Congress they rose at 5 a.m., listened to a sermon or meditation at 5.30, assisted at Mass and received Holy Communion at 6 a.m. After breakfast they assisted in addition, on five days out of the eight, at a Solemn Pontifical Mass celebrated by one of the Bishops. Each evening at 7 o'clock they were present at Benediction of the Blessed Sacrament. Here truly was Catholic Action "beginning at home"—that intensification of the spiritual life which is the only sound basis of the apostolate.

Their loyalty as Catholics to the See of Peter was beyond question. A special letter from the Holy Father was received with acclamations and remained exposed on the platform throughout the Congress. The proposal that a telegram of filial attachment be despatched to the Pope was greeted with evident satisfaction. While it was manifest that they were Chinese patriots to the core, many of them aggressively so, it was equally clear that they were loyal sons of the Church, frankly avowing a spiritual allegiance to the Vicar of Christ across the seas, seeing no difficulty in giving to Caesar the things that are Caesar's and at the same time giving to God the things that are God's. In such hands, the interests of the Catholic Church not only can and will be safeguarded, but the

deposit of Faith, the untouchable legacy of Christ, will be a safe and sacred trust, as safe and sacred in their keeping as in that of any other people on the face of the earth.

The First All-China Catholic Action Congress, viewed from these various angles, was clearly an event of considerable significance.

—o—

Enrichment of Church Worship

ROBERT. F. FITCH

WHILE I believe that the publication of the new Union Hymnal, to be called "Hymns of Universal Praise," will mark a new era in promoting the spirit of inter-church cooperation and in lifting the appreciation of sacred music to higher standards, there is another movement which is almost equally extensive and possibly more significant. I refer to the preparation of a "Book of Worship" which should have widespread use throughout the churches in China. The use of this work will not only enrich church worship and raise the appreciation of worship to much higher levels, but will also tend with the new hymnal to promote greatly the spirit of inter-church sympathy and church unity.

Many of us in non-Episcopal connections have felt that the services in our churches were too barren and oft-times too dependent upon a sermon which was insufficient to attract and to elevate the human spirit. We have emphasized too exclusively the value of spontaneity in worship, not realizing that spontaneity with crudity of thought and of expression is not equal to spontaneity with exalted thought and expression. A worshipful spirit that is truly spontaneous, does not lessen its spontaneity in the use of formal prayer. If such were the case, we should likewise suffer in the use of sacred music which is also set to a definite form. Form in worship and in music, that has beauty and dignity, can create that growth of loving appreciation that nurtures spontaneity, and hence the growth of the soul Godward through the ripening years.

The main contents of the new book have been prepared by the Church of Christ in China. The forms for the use of weddings are unique in that a young couple are guided from the early days of their formal engagement until the wedding is consummated. Documentary forms are furnished, in accord with Christian and Chinese custom.

There are seven forms of Morning Worship and several more forms for Evening Worship. There will be three forms for celebrating the Lord's Supper; one that is required by the Methodist Episcopal Church, North, a second prepared by the Church of Christ in China and the third will be taken from the Prayer Book of the American Episcopal Church. While the Methodist Church will have its officially authorized forms for Communion, Baptism of Adults, Reception of Church Members, it will also regard the other forms as permissive. Since the celebration of the holy Communion is the one great bond of fellowship between the churches, the Episcopal form

has been included, especially for those occasions where its use would seem to be essential. It is also included because, of all forms extant, it seems to be the richest in thought and expression.

The Baptist Church, North, is also accepting our book for voluntary use and hence equal provision is being made for both immersion and for sprinkling. The Publication Committee of the North China Kung Li Hui has also given its approval to the book for use in its churches.

Other forms are also provided, for Ordination of Ministers, the Dedication of a Church and other special occasions. There is a Section for Responsive Readings from the Old Testament, the New Testament and the Psalms. There is also a considerable number of Prayers for special occasions, some of them being composed primarily for occasions peculiar to Chinese life and habits. The Section of Responsive Readings and Prayers will be appended to the "Words Only" Hymnal for those who so desire.

It is hoped that the entire work of publication may be accomplished by the Christmas season and so appear simultaneously with the "Hymns of Universal Praise." It will, with the Hymnal, be promoted by the Christian Literature Society.

It is possible that this "Book of Worship" may have yet wider authorization, "for voluntary use" in the ensuing few months. By approval for voluntary use in the churches, it can be tested for a period of from five to ten years, with the idea that by that time not only can further improvements be made, but more church bodies may be induced to give their official authorization to a final edition.

This may be only a dream, but why should it not be more than a dream, that the day may come in the not distant future, when all of the Christian churches throughout all China, shall use but one "Book of Worship." In this Book could we not have alternative forms, those that are required by certain churches together with those that are recommended by other churches? Why cannot those churches which have their officially authorized forms welcome, on occasion, the permissive use of other forms and thus encourage the spirit of Christian unity and the yet further enrichment of church worship?

—=0=—

Nestorian Literature of the T'ang Dynasty

F. S. DRAKE

(Continued from page 617 Chinese Recorder, September, 1935)

III. THE "JESUS-MESSIAH SUTRA"

(Hsü T'ing Mi-Shih-So Ching 序聽迷詩所經)

THIS T'ang Dynasty manuscript roll was also found at Tunhuang in 1908, and is the property of Dr. Junjiro Takakusu (高楠教授). It was studied first by Dr. T. Haneda (羽田 草) and published in Japan, details of which are given by Moule, "Christians in China before 1500" p. 58, note. It was first published in China

in the Bulletin of the Metropolitan Library, Peking, Vol. I, No. 6 (Nov.-Dec. 1928), in which the Chinese text together with a Chinese translation by Ch'ien Tao-sun of Dr. T. Haneda's discussion of the manuscript in Japanese, appeared (北平北海圖書館月升第一卷第六號：景教經典序聽迷詩所經考。釋羽田草著。錢稻孫譯). Moule gives an English translation of part of the text, and a synopsis of the rest, in "Christians in China before 1500" pp. 59-64 (1930). A photographic reproduction of the manuscript, together with that of the I Shên Lun, was published in Japan in 1931 (日本京都市左京區北白川小倉町。五〇番地。東方文化學院京都研究所。箕田辨治); and Saeki's English translation of the whole text appeared in the *Journal of the North China Branch of the Royal Asiatic Society*. Vol. LXIII (1932). This translation together with the Chinese text has since been republished (1933) in Coll. Comm. Synodalis, Peiping, and I think by the Catholic Press in Shanghai.

The manuscript is a roll of thick yellow paper, with one hundred and seventy columns of writing, and about two thousand eight hundred and thirty characters. It is not complete, however, for it ends abruptly in the middle of a sentence, and a strip of paper with room for some seven columns of characters has been attached to the end. The man from whom Dr. Takakusu obtained the manuscript said that the last seven columns were so injured that he cut them off and attached this piece of paper from the head of the roll to take their place. Dr. Haneda, however, doubts this story, and thinks that the manuscript was probably much longer, and that a part was deliberately cut off for selling purposes, as has been the fate of so many valuable Tun-huang manuscripts; so that as much as a half may be missing, and may come to light some day.

The most striking feature of the manuscript is its extraordinary style, which renders the meaning of a large part of it very obscure, and makes it in part unintelligible. Saeki's translation is by the very nature of the case, therefore, somewhat imaginative. Moreover there are many cases of characters mistakenly written for other characters of similar sound, and even of quite wrong characters being written. One can imagine it as the work of a foreigner insufficiently versed in Chinese, who either wrote wrong characters himself, which were afterwards blindly copied, or dictated to a scribe, who mechanically wrote wrong characters to represent the sounds which he did not understand.

The style throughout is harsh and broken, as of a man struggling to express thoughts for which his language was insufficient. Yet it is not the work of one wholly unacquainted with Chinese composition. The usual Chinese literary phrases and devices are employed with effect, and the author does not descend to the use of colloquial language, but tries to maintain the high level of Chinese literary composition.

Both in style, and in choice of terms, it is in striking contrast to the mystic poetic work of Ching-tsing, and bears a strong likeness

to the "Discourse on Monotheism" (I Shên Lun 一神論), from which it only differs in being still more harsh. It may justly be held, therefore, to come from the same hand, and to be of approximately the same date. Now, as we shall see later, the "Discourse on Monotheism" by its own showing, dates from the year 641 A.D., only six years after Alopen arrived in Sian, a fact that agrees well with the impression that both these works give of a foreigner struggling to explain his religion to pagan hearers for the first time. The "Jesus-Messiah Sutra" showing less ease in expression than the "Discourse", may perhaps be regarded as the earlier of the two. In that case it would be the very earliest Chinese Nestorian document that we possess, and may be one of those "scriptures" that was produced in the Imperial Library, at the Emperor's command, between the years 635 and 638 A.D., by Alopen himself, as recorded on the Nestorian monument.

A difficulty strikes us at the outset with the title, which reads: "Hsü T'ing Mi Shih So Ching" (序聽迷詩所經). As it stands this is unintelligible. But it seems reasonable to suppose that "So" (所) is a mistake for "Ho" (訶), which will with the two preceding characters give the correct sounds, though not quite the usual characters, for the transcription of "Messiah" (Mi-shih-ho 迷詩訶; the usual transcription in this treatise being 迷師訶; in the "Discourse on Monotheism" 彌詩訶; and in Ching-Tsing's writings 彌施訶).

The two character "Hsü T'ing" (序聽) present a greater difficulty. Dr. Haneda gives reasons for thinking that in T'ang times the character "hsü" (序) was used to transcribe the sound "ye", and so thinks it may stand here for the first part of the name "Jesus". In this treatise "Jesus" is transcribed by the characters 移鼠 (I-shu); and in the "Discourse" by 翳數 which have the same sound. There remains the character "t'ing" (聽). For this Dr. Haneda has no solution, except to suppose the character wrongly written for "shu" (鼠 or 數). In this way the title "Jesus-Messiah Sutra" is reached. Unsatisfactory as this explanation may be, it is tentatively adopted by most scholars. Rev. J. M. Menzies, however, has another suggestion which may be mentioned here as an alternative possibility. This suggestion is based on the fact that the manuscript starts somewhat after the fashion of a Buddhist Scripture: "At that time the Messiah was expounding...", and so the character "t'ing" (聽) is taken in its proper sense of "to hear" — "the Hearing of the Messiah Sutra." The character "hsü" (序) is then taken in the sense it has in the title of the Nestorian Tablet, and of Buddhist monuments of the time, in the sense namely, of "a narrative" or "an account", or even in its sense of "preface". Thus the whole title would read: "A Sutra giving an Account of the Hearing of the Messiah", or "A Preface to the Hearing of the Messiah Sutra."

It now remains to give a brief account of the contents of this work. In doing so reference will be made to the numbers of the sections as given by Saeki (to whom thanks are due for his translations of these difficult texts), without always, however, adopting Saeki's rendering of the meaning.

The treatise falls naturally into two parts: the first part is Doctrinal; the second is the Gospel Story.

Part I. Doctrinal:

- I. (1-53) God is invisible, like the wind; yet He is the source of all life, and the ruler of men.
- II. (54-59) Evil is the fruit of one's own evil actions (in a previous state).
- III. (60-67) Idolatry is manifestly very foolish.
- IV. (68-79) The service of God consists in obeying His commands.
- V. (80-97) The Emperor also must be obeyed, and parents must be honoured, as part of the service of God.
- VI. (98-111) There are Ten Vows (十願) which must be observed by all: the first is not clearly stated, but it seems to be that the Emperor must accord with the will of God; the second vow—to be filial, the third vow is not stated, the fourth vow—to be good to all living beings, the fifth vow—not to take the life of any creature, the sixth vow—not to commit adultery, the seventh vow—not to steal, the eighth vow—not to covet other's property, the ninth vow—(meaning not clear), the tenth vow—not to serve God with another's deposited things, or at another's expense.
- VII. (112-148) Sundry other commands from the teaching of Jesus, or made for the occasion.

Part II. The Gospel Story:

- I. (149-157) The Incarnation.
- II. (158-176) Birth, childhood, baptism and temptation of Jesus.
- III. (177-189) The healing and teaching Ministry of Jesus.
- IV. (190-206) The trial and Crucifixion of Jesus.... Here the fragment ends, in the middle of a sentence.

This, in familiar language, is the burden of this book. But it must be remembered that in its actual form it is expressed not in what are to us familiar Christian terms, but in the Chinese religious terms of the day, which naturally happen to be mostly Buddhist. Thus such ideas as 'angels,' 'demons,' 'good' and 'evil,' 'heaven,' 'hell,' 'recompense,' 'commands,' 'vows' are all expressed by Buddhist words; even God is sometimes referred to as "Fo" (佛 "Buddha"); though the usual term for God, is the Taoist expression "T'ien Tsun" (天尊 "Heaven Honoured-One"); this is the only trace of Taoist influence

in the book. Of Confucian influence the commands to obey the Emperor and honour one's parents are the chief examples. In fact the serving of the Emperor is exalted to a great height, and is second only to the service of God. This taken in conjunction with the adulation of the emperors in the inscription on the Nestorian Tablet is an ominous sign.

Now, as observed in connection with the Nestorian Tablet, this use of Buddhist expressions, does not imply the adoption of Buddhist thought. In fact if we look at the above outline, nothing could be clearer than the fact that this first presentation of Christianity in China was not made in the form of Buddhist philosophy, or of any other philosophy, but as the proclamation of the Gospel message. This uncouth production has this at least in common with the polished inscription on the Nestorian Tablet, that it commences with GOD, proceeds to man's self-made evil and misery, and ends with the coming of the Saviour for his Salvation. It should be pointed out here that this treatise refutes the accusation rather prematurely brought against the Nestorians that they failed because they did not exalt the Cross. It is true that on the Nestorian Tablet the Cross is only mentioned briefly, and somewhat obscurely; but in this treatise the Crucifixion scene is described in detail. The same is also true of the Third Part of the "Discourse on Monotheism," in which the Christian view of God and Man, and the story of man's Redemption is even more clearly told. The weakness of the Nestorians seems to the present writer to have been, not that they clothed their message in Buddhist terms, or lost the essence of their message, but that they failed to withstand the subtle encroachments of the secular power.

IV. "A DISCOURSE ON MONOTHEISM"

(I Shên Lun — 神論)

The other manuscript to be taken in conjunction with the "Jesus-Messiah Sutra" is the "Discourse on Monotheism." This too came from Tun-hwang in 1908, and is in the possession of Mr. Tomioka. Like the "Jesus-Messiah Sutra" it was first studied in Japan by Dr. Haneda, by whom an article appeared in Geimon, 9th year, No. 1 (1918).⁴

A photographic reproduction of the text with that of the "Jesus-Messiah Sutra" was published by Dr. Haneda in Japan in 1931, as noted above.

English translations of the complete text by Saeki appeared in the *Journal of the North China Branch of the Royal Asiatic Society*, Vol. LXIV and LXV (1933 and 1934).

The title "I Shên Lun (Discourse on Monotheism) Third Roll" (— 神論第三卷) occurs at the end of the manuscript, indicating at the same time that there must be other rolls of the same series that have not yet come to light. At the same time this roll itself contains what are usually regarded as three separate treatises or texts, each with its own title, namely:

4. (See Moule, "Christians in China Before 1500" p. 58, note).

- (1) Yü, ti erh (喻 第二) "The Parable, Part II"
- (2) I T'ien Lun, ti i (一天論 第一) "The Discourse on the One Ruler of the Universe, Part I"
- (3) Shih Tsun Pu Shih Lun, ti san (世尊布施論 第三) "The Lord of the Universe's Discourse on Alms-giving, Part III"

But these titles are confusing; for only the second is really appropriate to the contents; and the numbering is out of order. Moreover, the titles are written now at the end of each section, now at the beginning. It is not at all clear, therefore, what relation the various parts have with one another, and whether or not there was a larger work of which they formed parts, or what its nature may have been.

In the first two texts, however, one theme predominates, namely that of Monotheism. The second text indeed seems to be a direct continuation of the first. Moreover the title "The Parable, Part II" (喻 第二) occurs between the two texts, and is slipped in at the end of a half column, as though it were an addition. The title of the second text, however, "Discourse on the One Ruler of the Universe, Part I" (一天論 第一), although it occurs at the end of the text to which it refers, is placed in proper style with a line to itself. In view of these facts, and in view of the fact that this title expresses so well the contents of both Texts I and II, whereas the title of Text I, as it stands, gives no sense, it may well be that Texts I and II originally formed one treatise, with the one title that at present stands at the end of Text II, namely "Discourse on the One Ruler of the Universe, Part I," and that the present title of Text I ("The Parable, Part II") was slipped in later, in the space left by a half line, not with reference to what precedes, but with reference to what follows, as a sub-title to the second section of the first treatise. This supposition would suit the facts of the case, and would give meaning to the title. For the present Text I ends abruptly in the middle of the discussion of the Nature of Man, with the assertion that he is composed of the Four Elements. Then follows the title "The Parable, Part II" (喻 第二) in the space left in a half line. The present Part II then continues the same subject, but in the form of a dialogue, explaining and amplifying the statement about the Four Elements. It may well be, therefore, that the words "Yü, ti erh" ("The Parable, Part II") were inserted here to indicate that the following section was in "explanation" or "illustration" (both proper meanings of "yü 喻") of what was stated in the preceding section, and that it was not intended as a title for the preceding section at all. If this hypothesis be correct, the present Texts I and II should be regarded as one treatise, divided into two sections, with the title "Discourse on the One Ruler of the Universe, Part I" (一天論 第一) covering them both.

The present Text III forms a separate treatise, being an account of the Gospel Story, much on the lines of the "Jesus-Messiah Sutra",

but being more fully and better done. Its title "The Lord of the Universe's Discourse on Almsgiving, Part III" (世尊布施論第三) does not by any means cover the contents, but only indicates the nature of the opening paragraph.

If the above hypothesis that Parts I and II are really one treatise be correct, then we must suppose that "Part III" (第三) here originally read "Part II" (第二), and that after the heading of the sub-section "The Parable" (喻) was mistaken for a full heading, the "two" (二) here was changed to a "three" (三) by the addition of an extra stroke.

In the following pages the division into two treatises is adopted, but for the sake of reference Saeki's three divisions and their titles are also noted, and the numbers of his paragraphing.

Treatise Number One. "The Discourse on the One Ruler of the Universe" (一天論第一)

SECTION ONE. (No sub-title)

(Saeki: The Text No. I.—"The Parable, Part II." (喻第二).)

This section contains sixty columns and about one thousand and forty-five characters. It is translated by Saeki in the *Journal of the North China Branch of the Royal Asiatic Society*, Vol. LXIV, 1933, p. 87 ff.

The following is a summary of the contents:

I. (1-7) All things were created by the One God, and manifest Him.

II. (8-35) All things are upheld by His unseen power; as the strength of the archer, though unseen, sustains the arrow in its flight; and Man has no resting place except in the sustaining power of God.

III. (36-79) There is only One God—though He has been twice manifested—the invisible, uncreated, inapprehensible, transcending time and space, dwelling in what is and in what is not, in the seen and in the unseen, sole Lord of the Universe; as the soul in the body, as the master in the house.

IV. (80-94) The visible and the invisible spring from one Source; as Mind and Soul in Man, together constitute Man, and neither is complete without the other; and all things in the Universe are constituted from the Four Elements.

SECTION TWO. "Teaching Illustrative of the Above" (喻第二)

(Saeki: The Text No. II.—"The Discourse on the One Ruler of the Universe, Part I" (一天論第一))

This section contains one hundred and forty-two columns, and about two thousand six hundred and twenty characters. Saeki's translation is found in the *Journal of the North China Branch of the Royal Asiatic Society*, Vol. LXIV (1933) p. 93 ff.

A. The Dual Character of the Universe—visible and invisible, male and female, body and soul, this world and the world to come.

I. (1-7) Man is made of the visible and of the invisible; and the visible is constituted from the Four Elements.

II. (8-27) All things were created by the Will of the One God, who manifested Himself out of compassion to all living beings. The Divine Power, invisible like the wind, and in the form of spirit, has created all things. In all things is the One God, by Whom all things visible and invisible were made; and by no other gods.

III. (28-60) Human beings were created by God in two kinds (sexes); and the principle of duality operates throughout the whole Universe.

IV. (61-87) The soul in the body is like the seed in the ground; it grows of itself, and produces seed for future crops (that is, in a future life). Soul and body are also like host and guest; the body in its poverty borrowing from the wealth of the soul.

V. (88-132) There are two worlds through which we must all pass—this world, and the other world; we are born into this world to sow the seeds of goodness which will bear fruit in the other world; for that world is to be found in this world, as the embryo in the womb. As all who enter this world must do so through the womb, so all who enter the other world must do so through this world. It is in this world that all good deeds must be done, in preparation for that world; and in this world that all spiritual discipline and worship must be accomplished; it will be too late if left till that world.

B. The Saving Work of God.

I. (133-139) From the One God Himself proceeds the Holy Work of Transformation; He left that world to bear the sufferings of all mankind in this world.

II. (140-155) Worship of the One God and the keeping of His commandments is the foundation in all true merit; like the fixing of the piles firmly in the foundations of a house. To see God one must be pure in heart.

III. (156-167) The many races of mankind are all in the likeness of the One God, and all are cherished by Him, and will be judged by Him at the last—the Holy, wise and changeless, never waxing, never waning, self-existent and complete; and above all the sons of Heaven.

IV. (168-185) The Nations tried to follow their own gods, and to do righteousness of themselves; so they were in their foolishness led astray by the devils, who have become the adversaries of mankind, taking advantage of their foolishness.

V. (186-208) If one could "awaken" the devils, they also would become like the angels in Heaven. For they turned to wickedness of their own accord and fell from the "Great Place";

leaving Heaven they abode in the evil places of the world, with the greatest of them all—San-nu (參 怒)—turning foolish people wicked, in jealousy of their doing good; deluding them and turning them against the One God.

VI. (208-217) Those perverted by the devils fall into their ranks, or into the three evil ways (of Buddhism) (三 惡 道), and will be re-born into this world in low positions. But there is One who gives people a desire to do good, and causes them to do so; this is God. Those who pray to Him shall be sanctified.

The above synopsis will show how the one subject is dealt with continuously by these two texts, and will serve to confirm the suggestion that they are in reality two sections of one treatise. Of the three treatises ascribed to the time of Alopen, this is the most philosophical, and in places the meaning is very obscure. It is natural that the language should be strongly Buddhist, and that as in the "Jesus-Messiah Sutra" there should be the spectacle of Christian experience trying to make itself intelligible in a Buddhist environment. But once again, although the terms are Buddhist, and though sometimes Buddhist conceptions, such as that of rebirth are tentatively borrowed, the thought is still emphatically Christian. The central thought is of the One God, and that deliverance from evil is not through man's own effort, but through Him.

The terms for "God" are varied; as in the "Jesus-Messiah" Sutra the Taoist term "T'ien Tsun" (天 尊 "Heaven-Honoured One") is frequently used; and in the first section simply "Tsun" (尊 "Honoured One") alone, or "Ch'ang Tsun" (常 尊 "Eternal Honoured One"); but the most frequent are "I Shên" (一 神 "The One God") and simply "I" (— "The One"). In the first section the term "Shêng Chu" (聖 主 "Holy Lord") also occurs: and "Ta Chih Chih Shêng" (大 智 之 聖 "The Holy One of Great Wisdom"), and He is described as being equal to the "Pure Emptiness" Itself (等 虛 空). The Messiah and Holy Spirit are not named, but the Incarnation and Redemption are briefly referred to.

Treatise Number Two. "The Lord of the Universe's Discourse on Almsgiving" (世 尊 布 施 論 第 三)

(Saeki: The Text No. III.—"The Lord of the Universe's Discourse on Almsgiving, Part III") (Chinese as above)

The second treatise has one hundred and ninety-seven columns, and about three thousand three hundred and sixty characters. In style and diction it is similar to the two sections of the former treatise; but in its subject matter it bears a striking resemblance to Part II of the "Jesus-Messiah Sutra." The title is misleading, for the subject is not "Almsgiving," which only happens to be referred to in the opening paragraph, but the facts of the Gospel Story. It might in fact be regarded as a later and fuller treatment of the subject matter of Part II of the "Jesus-Messiah Sutra"; while the "Discourse on the One Ruler of the Universe" might be regarded as a development of the First Part of the Same.

Of particular interest is the fact that in the text itself there is a reference to the time of writing as being six hundred and forty-one years after Christ, only six years after the arrival of Alopen in Sian. This group of three treatises, therefore, which bear such close resemblance to one another, may safely be referred to the earliest days of the Nestorian Mission, and may be conveniently named the "Alopen Literature", in distinction from the "Ching-ting Literature" of one hundred years later.

Saeki's translation appeared in the *Journal of the North China Branch of the Royal Asiatic Society*, Vol. LXV (1934).

The treatise falls into two parts:

A. The Teaching of the Lord of the Universe (1-16) regarding: almsgiving, worship, prayer, laying up of treasures, thought for food and raiment, judging others, casting pearls before swine, asking and knocking, the Golden Rule, the broad and narrow way.

It will be seen that these subjects are those treated in the Gospel of St. Matthew, chapter six verse one to chapter seven verse fourteen, being part of the Sermon on the Mount, and being reproduced here in paraphrase, but in the same order as there.

B. The Gospel Story:

- I. (62-81) The ministry, betrayal, trial and death of the Messiah.
- II. (82-105) The sin of Adam; and the Incarnation and Redemption.
- III. (106-146) The Crucifixion and the Resurrection; the Last Commission: (recalling the account given by St. Matthew).
- IV. (146-164) The promise of the Holy Spirit, and the Ascension; the afflictions sent upon the disciples by the devils; the conquest of death through faith in the Messiah.
- V. (165-172) The gift of the Holy Spirit: Pentecost.
- VI. (173-189) The manifestation of the Messiah in the world for Judgment, and to give Life to Men.
- VII. (189-192) The devils that rouse hatred against the disciples of the Messiah.
- VIII. (193-195) The fate of Judas.
- IX. (196-201) The destruction of the Jews, and the martyrdom of the Christians.
- X. (202-206) (211-215) The Second Coming and the work of Salvation.
- XI. (206-211) (216-220) Persecution in the Roman Empire (Fu-lin) and in Persia.
- XII. (221-236) The evangelization of the world (up to the year 641 A.D.): the weak and foolish things of the world chosen.
- XIII. (237-248) The way of Salvation: right living, reliance upon God, doing the Will of God, knowing God, freedom from false religion and from fear of men and devils, faith.

XIV. (249-250) The troubles caused by the devils in the Last Days.

XV. (251-262) The Last Judgment—the fate of the good and evil in Heaven and in Hell.

The same Buddhist terminology is employed in this as in the former treatises; and God is referred to as "T'ien Tsun" (天尊 "Heaven-Honoured One"), "Tsun" (尊 "Honoured-One"), "I Shên" (一神 "The One God"), "I Shên T'ien" (一神天 "The One God-Divinity") and as "Fu" (父 "Father"). But the term most frequently used, and peculiar to this treatise, is the Buddhist term for Buddha—"Shih Tsun" (世尊 "World-Honoured One"), translated in these pages, after Saeki, "Lord of the Universe". It is employed sometimes for God, sometimes for Christ, and often indiscriminately, where either Person might be referred to, as in the use of our term "The Lord".

Christ is referred to frequently, by the term "Mi-shih-ho" (彌師訶 "Messiah"), and the transcription used for "Jesus" is "I-shu" (翳數). The Holy Spirit is spoken of as in the Ching-ting writings as the "Purifying Wind" ("Tsing Fêng" 淨風). The "Cool Wind" ("Liang Fêng" 涼風) of the "Jesus-Messiah Sutra" would seem to be a mistake for this.

We should also note that these two treatises together with the "Jesus-Messiah Sutra," appear to be original works in Chinese, and not translations from another tongue. They seem to be the first efforts of the Nestorian Missionaries to explain their message to the Chinese people in Chinese terms.

(To be Continued)

—=0=—

In Remembrance

Robert Roy Service

ROBERT Roy Service, a native Californian, was born on June 12, 1879. He passed away at Shanghai on Sunday September 29, 1935. He spent thirty years in Christian service to China.

After his graduation from the University of California, Berkeley, in 1902, he became General Secretary of the Student Y.M.C.A. at Purdue University. Preparation for this position was secured through serving twice during his junior and senior college years as President of the Student Y.M.C.A. Within this same period, also, he made a record in the half-mile track race which stood unbeaten for many years and won him the Pacific Coast championship.

In 1905 he came, with Mrs. Service and their infant daughter, to take up service in the Y.M.C.A. in China. He arrived in December at a time of rioting in Shanghai but went at once to Chengtu, Szechwan. During the trip through the gorges the baby died. The Chengtu Y.M.C.A. was formally opened in 1912, Mr. Service having

done much work in preparation therefor and continuing to do much to assist it in its early years. The program of social and spiritual helpfulness which characterizes this Association as the result of its founder's work has become known far and wide. In 1921 Mr. Service moved to Chungking, Szechwan, where he opened the second Y.M.C.A. to be established in that distant province. In 1924 he came to Shanghai to serve the National Committee of Y.M.C.A.'s in China. In this connection he travelled extensively, giving particular attention to the smaller and more remote Associations. For one year during this period Mr. Service resided in Tsingtao as National Secretary for the Shantung region. In 1934 he became resident director in Shanghai of the China International Famine Relief Commission in which connection he did much to build up popular support of the work of the Commission. In Shanghai he was an active member of Community Church, a founder and member of Amity Lodge and a member of the Board of Managers of the Ricksha Pullers' Mutual Aid Association. In thirty years he visited the United States three times only.

His frank judgement, assiduous willingness to serve and warm congeniality made him a good friend and appreciated member of whatever organization he was connected with. This and much more was brought forward in tribute to his character at a Memorial Service held in the Chinese Y.M.C.A., Shanghai, on October 8, 1935. After the playing of a verse of each of his favorites hymns and the reading of his favorite passages of Scripture various friends gave tributes to his service and character. These emphasized his chief capacity as one for friendship and his chief characteristic as kindness. His faith was steady and catholic. This Memorial Service for his friends was held at his own request in lieu of a funeral service. He also requested that his body be cremated and the ashes sent to Szechwan where he did his major work. One Chinese friend concluded his message by saying that Robert Service was "a real missionary." So felt the rest of those who had gathered to remember their absent friend.

There remain behind Mrs. Service, John S. Service, Vice-Consul of the United States in Yunnan, Robert R. Service, Jr., an engineer in Macao, and Richard Service, who has recently arrived in Shanghai.

—=0=—

Our Book Table

THE CHINA YEAR BOOK, 1935. Editor, H. G. W. Woodhead. *North China Daily News and Herald, Ltd., Shanghai.* Shanghai currency \$18.00.

This indispensable annual aims to give a continuing view of history as it progresses each year in China. For that reason much of the material—prepared by both Chinese and foreign experts—in each issue is new. Thus in its seventeen issues will be found the ongoing history of modern China.

It is stated in the Preface that "all information relating to Manchukuo has been omitted, as it cannot be pretended that China continues to exercise her sovereignty over this area." Is the insertion of a section on "The Enthronement of Pu Yi", in contradiction to the above assertion, intended to give point to the reason given for the general omission? Nevertheless, this practical

elimination of reference to Manchukuo is one of this issue's features. Another is a chapter on "China's Modern Industries". At this and some other points the reconstructive movement going on in China receives attention. One wonders, however, why the index does not mention, nor apparently the body of the text in any comprehensive manner, the matter of reconstruction in general or the almost amazing development of rural cooperatives in particular. There is, for instance, a long and well analysed chapter on road development. The promotion of cooperation is a movement almost equal in extent and certainly in importance. Then, too, to read what is said about Buddhism gives the impression that it shows no signs of new life. A record of ongoing history should, it seems, make some reference to all important reconstructive developments. Reference to these lacks, however, is intended only as a hint to the editor for future issues, as everything in the YEAR BOOK shows that he endeavors to keep up to date.

We are interested to note that Chinese experts are participating in the preparation of this YEAR BOOK. That is one aspect of the useful and enlightening information on China now being published in English by Chinese agencies. We are getting Chinese as well as foreign viewpoints on and insights into the ongoing life of China. This cannot but promote a truer understanding of China and an enlarged international and mutual appreciation of all interested in her future.

Missionary interests will find the surveys of Christian work in China comprehensive and helpful. In reference to Confucianism one naturally expected to find an account of the resumption of the official reverence of Confucius in connection with the section on that system of thought. It is, however, put in the section on "The Kuomintang" (page 92). This arrangement depends on whether one views it mainly as a Party action or a revival of interest in Confucianism. It is both, of course. For many, however, its major significance is in connection with the latter point. As dealt with in this YEAR BOOK it is taken as being more of a political nature than a renewal of Chinese interest therein. Likewise we have wondered why references to education as carried on by Christians should not be included in the chapter on "Education." For those who wish to know the status of education in China that would be an advantage. In many ways, too, Christian education is part of the government system, though not under government auspices.

But these questions of the placing of material may be just preferences of this reviewer. In any event reference to them serves to indicate the wide range of interests included in this YEAR BOOK. There is, for instance, a valuable list of mission dates which though entitled "Catholic Missions" makes considerable reference to Nestorian Missions and one reference to Protestant Missions. As a matter of fact Catholic and Protestant Missions overlapped in their efforts to set up a *status quo* for Christianity in China rather more than this chronological record shows. One naturally wishes that the able compiler of this list of important events connected with Christianity in China could have expanded his references a little more on the Protestant side, especially since the record is not confined exclusively to Catholic Missions.

Comprehensives and thoroughness of treatment mark this YEAR BOOK. Certainly every library in a Christian institution and every live Christian administrator's office should have a complete set on file. F.R.

CHINA, RENE GROUSSET, translated from the French by Catherine Alison Phillips. New York, Alfred A. Knopf, 1934. 363 pages, 280 illustrations.

This volume is the third of the series by this author entitled "The Civilizations of the East". The first volume concerns the Near and Middle East, the second India, and the fourth Japan, with an index for the entire series. The subject matter concerns Art: Civilization as based on Art and its expression.

M. Grousset is a director of the Musee Cernuschi and an honorary director of the Musee Guimet in Paris. His study of art and its forms well fits him for preparing a text of this kind. The story is a fascinating one, showing as it does the development from archaic forms to those of the eighteenth century, with attention to the influences from other lands and from religious ideals and their expression.

We have seen it stated that one of M. Grousset's critics has said that he was more happy in his descriptions of Chou art than in his treatment of other periods. We, ourselves are not well enough versed in the knowledge of the Art critic to judge of this. Certainly, his descriptions of the "tiao-tieh", which he describes as "the diffused monster latent in the heart of things and only allowing his dread presence to be divined or momentarily caught glimpse of" gives a realistic thrill to his study of the old Chou bronzes and their ornamentation.

The author never seems at a loss to supply information as to where the best examples of art may be found. There are abundant foot-notes and the illustrations are excellent. The manner in which Chinese poetry and other writings are bound to the art forms of the various dynasties is also indicated, showing that M. Grousset is a student of the entire culture of the country.

One lack in his volume is that, aside from a statement here and there in the text as to the size of a certain object, none of the plates gives any idea of the sizes of any of the art illustrated. Naturally, one can visualize a belt ornament, a figurine, or even a plaque, but when it comes to three-footed "li" and many other bronzes, as well as statues and paintings, we are at a loss as to the correct sizes of the originals.

This book will make an attractive addition to your library of things Chinese and will be one to which you will delight to refer when questions of Art are studied or discussed. G.B.S.

WAR CLOUDS. Tom Ireland. G. P. Putnam's Sons. New York and London. U. S. Currency \$2.75.

Though the writer of this volume apparently endeavors to be impartial in his use of facts—Japan's weaknesses as well as strong points come in for attention—yet this reviewer feels that he emphasizes mainly one aspect of the situation and skips or is ignorant of certain others. Though suggesting a way round the Far Eastern difficulty for the United States he has never, so far as the book indicates, been either in China or Japan. Mr. Ireland has beaten those who write books on China or Japan after a brief visit of a few weeks or months by doing the same thing without being in the East at all. He is, it is true, news' commentator for station WJAY, Cleveland and hence in close touch with the news. Furthermore, he has delved into many excellent authorities in preparation for this book. Yet the book conveys a subtil hint that the information he relies on has been concerned mainly with one side of the great controversy going on in the Far East. His use of material suggests, indeed, that he has followed a lead the news as received gave him.

His main point is that the United States could and should escape entanglement in the Far East that may lead to war by recognizing Manchukuo and recognizing that Japan should be allowed to go her own gait. "The sole other choice than war.....is for this country (U.S.) to completely withdraw from the Far East". This point he hammers often and hard! The pressure of circumstances, he thinks, have made all pacts and other considerations useless as restraints on the actions of Japan, either now or even in the event of a defeat by the U.S. Interestingly enough on the last page he makes it clear that if the U.S. decides to fight she will win. But he repeatedly urges in varying words that "a friendly and open-minded attitude towards understanding the problems of little Japan" is preferable to the waste involved in war. With this latter point we agree.

But we do wish that Mr. Ireland had been more up to date when he discusses the situation in China, which he does mainly in terms of justifying Japan's actions in connection therewith. This one-sidedness might have been corrected by a visit to China. It is due either to doctored information or reliance on authorities out of date on present-day China. Frequently Mr. Ireland attributes China's need of Japanese intervention to the "lack of any strong and effective central government.....and to the chaotic conditions there". Whatever the situation in China this old phrasology now says too much. Furthermore, Mr. Ireland is behindhand in recognizing the reconstruction going on in China. To say for instance, "China is in a condition of chronic instability and revolt" is simply to repeat without examination or modification an old gibe. He does not seem to know that the Soviet State in Kiangsi has moved away. What does he mean, too, when he says (page 213) "that people from various sections (of China) cannot speak or write intelligibly to one another"? Who told him that? What old authority is he relying on? That his information is up to date in some cases and much behindhand in others is seen in the reference to a conference held in Nanking "the last days of January, 1935" (page 217) and his ignorance of what General Chiang had done in Kiangsi considerably before that time. Yet as news' commentator this latter information should have been in hand unless some of his wires were cut.

Perhaps the U.S. may be charged with "small-mindedly meddling" in the Manchurian question (page 437); but hints in this book suggest that perhaps unconsciously, the writer has dealt "small-mindedly" with China's side of the case. Perhaps, after all, there is a middle course between yielding to all of Japan's wishes in the Far East and forcing her to yield to the dominating influence of the U.S. In any event the writer does not seem to have faced this question:—"Why should China's independence be sacrificed to the pressure of Japan's political life?" We do not see, by the way, any reason why this book should be proscribed by Japan.

Interestingly enough while Mr. Ireland urges that the U.S. should permit the Japanese to achieve their will in the Far East he does not believe that the immigration law should be changed in their favor. A major point in his discussion of this point is the dangers involved in mixed marriages. In going back to Herbert Spencer in support of his contention that such marriages are injurious biologically he overlooks much more recent scientific material showing that this biological argument is far from being proved. The problem is social and instinctive rather than a matter of biological effects.

In spite of its one-sidedness this book contains much valuable material. It would have been much more valuable had the author set himself to present China's case in fairer light.

CRITICAL STUDY OF THE FIRST ANGLO-CHINESE WAR. P. C. Kuo. *The Commercial Press, Ltd., Shanghai.* \$3.00 silver; postage extra.

This study gives insight into the conflict of minds, civilizations and desires that issued in the First Anglo-Chinese War which completely reversed the positions of China and Great Britain as they had up to then obtained. The resulting "Treaty of Nanking opened the Great Empire to foreign penetration". This significant event and its complicated causes is seen through the eyes of a Chinese student of history and on the basis of contemporaneous documents (103 pages are devoted to translations) and news, much of the latter being taken from the *Chinese Repository*.

One interesting fact is worth noting. When Cushing was pushing his somewhat second-hand effort for a treaty with China he wanted to go to Peking, something the Chinese did *not* want. Dr. Peter Parker urged him "not to be afraid to insist on proceeding to the North, for the 'right of the case', as he put it, was on the side of the side of the (American) envoy." Evidently Dr. Peter Parker did not depend exclusively on the lancet to open China! That

is just one breath from the atmosphere in which this struggle took place and which flows through every page of this book. Dr. Kuo has made an old story keenly interesting!

Dr. Kuo sums up impartially the factors in the situation with, naturally, emphasis on some Chinese views. He traces down the remote and immediate causes of the war. Weak arguments on both sides are pointed out. China was in the position of being willing to sell to outsiders but loath to buy—an attitude neither confined to the Far East nor that period. The opium trade, however, turned the scales against China. Both the draining out of silver from China and fear of the debauching effect of opium motivated China against the trade. Incidentally the idea was launched that the traders were interested in weakening China through drugs. The echo of this idea is still heard! Like their modern counterparts the narcotic traffickers of that day were out for profit only! The Chinese ideas and objections to opium are all carefully outlined. Debts for opium by an insolvent Chinese firm and demands for indemnity for the 20,283 chests of opium destroyed by Commissioner Lin loomed large as causes of the war. The destroyed opium was, after a century, valued at \$12,000,000 and the debts were actually something under \$3,000,000 the figure awarded by the Nanking Treaty. Only half the amount originally asked for the destroyed opium was granted by the same Treaty. Efforts, too, to have the Government of China assume responsibility for debts to foreigners incurred by Chinese failed. The Treaties, furthermore, made no reference to opium. Hence the last state of the trade was worse than the first. Interestingly enough there was discussion of the advisability of Chinese authorities giving opium smokers—unrepentant ones—the death penalty and plans, also, for providing remedial drugs for those seeking to throw off the addiction.

Dr. Kuo has fairly placed responsibility for this drug traffic as it obtained in the period of which he treats. To read, however, is to feel ashamed that westerners who boasted of their civilization and then as now doubted the "sincerity" of the Chinese Government and officials—that appears to be a favorite approach to determining whether China has rights or not!—should have played so large a part in debauching the Chinese and have utilized so much the trade in a noxious drug as a cause of war.

While the military aspects of the conflict receive due mention this volume is an informing and interesting study of the psychological whirlpool which caused finally the struggle which has meant so much to China during all the years since. From the position in which she was then placed *vis a vis* foreign powers she has hardly yet escaped. One conclusion of the Chuenpi Convention (page 146), January 20, 1941, was that the "international relations of China had come to such a pass that neither a strong policy nor a policy of conciliation afforded a satisfactory solution of her problems". That has been generally true ever since in spite of China's sortie against Japan in 1895. Certainly almost the same phrase is used with regards to China's present political situation.

It is a pity that a volume of this nature has no index. Though interesting to read in itself it must, of necessity, become mainly a reference volume. F.R.

CHINA'S LEADERS AND THEIR POLICIES. *China United Press, 299 Szechuen Road, Shanghai. Twenty cents silver.*

This pamphlet contains three speeches, one by Wang Ching-wei and two by General Chiang Kai-shek. The first was published in Chinese on January 1, 1935. The other two were given in June 1935 at Chengtu. Mr. Wang shows how China has had to wage "war" alone with Japan and that the exigencies of the situation have prevented anything like the making of a final and conclusive treaty with Japan. He contrasts China's situation with that of some other peoples who have suffered invasion. General Chiang calls on youth in the first of his speeches to make national salvation their one and only life-work and urges that in order to achieve this they must submit to rigid discipline

and learn how to obey. He also outlines his conception of what the schools should endeavor to do in this connection. In his second speech he frankly calls on the Szechwanese to get rid of the "treachery and superficiality which have reached their highest development in China today, especially in Szechwan". He upholds simplicity, sincerity, justice, and unselfishness, industry, frugality and discipline as the six essential principles of reconstruction. Three principles are also advanced as essential to rural rehabilitation. First, education, support and protection should be its aims. Second, all surrounding circumstances should be taken into consideration. Third, due attention should be paid to military affairs. In succinct form these speeches reveal the main lines of the policies of these leaders of modern China.

CHINESE FESTIVE BOARD. *Corrinne Lamb. French Bookstore, Grand Hotel de Pekin, Peiping, China. \$6.00 silver.*

All westerners who have sojourned in China any length of time have had experiences of Chinese dishes which satisfied the palate and left a pleasant memory. The sources of the taste were, however, usually wrapped in mystery. Even when one's own cook could reproduce a particular dish its preparation remained vague. This book takes the mystery away by describing carefully how many of the dishes and menus are composed and prepared. One list stars those dishes which have been found especially gratifying to western palates. In short, this book is the fruit of research into a common sight and experience little understood by foreigners. Even the oft-mentioned "chop suey" is described. It is noted, however, that when a western restaurant-keeper in Shanghai sought a cook in China to prepare this supposedly delectable concoction for those westerners asking for it he had finally to get one from San Francisco. Of course! It is not a Chinese dish, though it is Chinesey! "Sukiyaki" is also included. Occasionally historical hints are scattered through these pages. The name of each dish or menu is given in Chinese and English. Thus one's Chinese cook may easily be set to work to prepare a dish or menu desired though there are one hundred and twenty different words or characters denoting cooking processes. Chapter X gives a long list of "Dishes on the Menu" in Chinese, Romanized and English. That leaves one with no excuse for not getting what is wanted. Here and there are proverbs bearing on the significance of eating together with discourse on table manners. A useful and informing book!

SOUTH CHINA FOLK. *Mary Brewster Hollister. Fleming H. Revell, New York, U.S. \$1.25.*

There is a quite delightful and winsome touch about these stories of life in South China as seen through the eyes of a foreigner who knows the Chinese intimately and as occurring in a field where missionaries and simple folk live and work together. There are hints of how incoming new ideas break up the inertia of old customs and mental states. "It's a Poor Wife Who Can't Support Her Husband" deals with a section where the women had come to be the bread-winners and the men the household stays. One woman hears an harangue on how women should be equal to men and temporarily gets restive under her burden-bearing. Her husband gets disturbed in another way and sets out to carry the burden to market instead of his wife. He gets laughed at by the other women burden-bearers. Youthful soldiers meeting him and the long line of women toilers attempt to make the latter equal to men by cutting off their long hair. Result, the youthful soldiers are routed! The man goes back to his housekeeping; the women continue to support their homes. Again a group of sympathetic Chinese Christians, desirous of seeing their young missionary pastor and a junior missionary lady married, set themselves up as go-betweens. The result is as they wished, but not for the reason they presumed. That story must be read to be appreciated. It is a delightful love story. The Chinese Christians decided that their way of go-betweens was a more speedy method than the marriage customs of the West. Both these and the other four tales

are told with a delightful sense of humor and insight. They have an air of reality. Perhaps it would have been well to add a short glossary at the end of the book. Even this reviewer does not know for what some of the Romanized terms stand. We have not all worked in the particular dialect used by the characters in this book. Those who have no acquaintance with any Chinese dialect will be worse off than we. Nevertheless this is a pleasing book to put into the hands of young people. F.R.

GOD HAS A PURPOSE. *Ruth Rouse. Student Christian Movement Press, 58 Bloomsbury Street, London W.C.I. 1/- net. Paper covered. 48 pages.*

This pamphlet is evidently intended as a study manual for members of the Student Volunteer Missionary Union of Great Britain and Ireland. "The greatest discovery man can make in life after he has once discovered that Christ is Savior, is the share which God has ordained for him to take in making the saving power, that is Christ, known to the whole world." Thus the Epilogue. To assist in discovering God's purpose for individuals in this connection this pamphlet is offered. It would be useful, too, in helping English-speaking Chinese understand the motives and methods which have characterized the missionary enterprise from earliest times. Questions for discussion are given at the end. A well-written, concise and brief insight into the why and how of missions.

PROBLEMS OF SOVIET LITERATURE. *Edited by H. G. Scott. Cooperative Publishing Society of Foreign Workers in the U.S.S.R.*

This volume (278 pages) gives the speeches and discussions of the First All-Union Congress of Soviet Writers held in August 1934. Challenging ideas as to what literature should be and do are scattered all through its pages. Its primary interest is in the way it reveals the attempt of litterateurs to link their work with the dominating idea of the Soviet Union.

Correspondence

Longevity of Missionaries

To the Editor

The Chinese Recorder

DEAR SIR:—In connection with the preparation of the table of obituaries of missionary deceases from January 1, 1930 to the Spring of 1935 inclusive, I have made some notes which may be of interest to the readers of the *Chinese Recorder*.

The list includes 357 names of which both the date of arrival in China and the date of decease is given. It is interesting that the earliest arrival, a gentleman who came in 1862, retired from China on account of ill health in 1883, but survived in healthful England until 1931, almost 50 years after his retirement. The table does not show the length of service in China, and a large proportion of those who died had retired from active service. Of

these the majority were not in China at the date of their decease. The median period elapsing between arrival in China and death is 33 years; the average just over 30 years. The commonest year of arrival was 1891 when 15 of those named came to China. The commonest four-year period was 1894-1897 when 44 of the total arrived. The total life period of the 370 missionaries between the dates of their arrival and decease was 10,807 years. It must be remembered that this does not represent total years of missionary service in Chinese, but rather the total years of survival after reaching China and constitutes an index of the missionary expectation of life.

Fifty-two passed way within ten years of arrival; 46 in the second decenary; 66 more did not complete 30 years of service; 88 more passed away before the end of their 40th

year; 77 lived from 41 to 50 years; 21 died during the succeeding decenary; and 7 survived more than 60 years after their arrival. Putting it in another fashion, the following table exhibits the total number alive after the total years of service:

After 10 years or more	305
„ 20 years or more	259
„ 30 years or more	193
„ 40 years or more	105
„ 50 years or more	28
„ 60 years or more	7

Of the total list of 364, 163 were men, 89 were wives or widows, 112 were single women. One of these days I hope to be able to give a table showing the number of people who arrived in each of the years with the mortality for any given period set against these figures. It is an interesting fact that no correct table showing the number of missionary arrivals annually over any considerable period has yet been compiled.

CHARLES L. BOYNTON

Chinese Minister Wanted in Java

To the Editor,

The Chinese Recorder.

3rd, September 1935.

DEAR SIR:—The church of which I am secretary is at present without an ordained minister, and is seriously considering calling a Chinese minister from China who is able to preach in English and Mandarin plus one of the following dialects: Cantonese, Hakka, Fukienese. A self-sacrificing, devout and zealous Christian worker (broad-minded fundamentalist) is required. The living will amount to the equivalent of Sh. \$150.00 (at the present rate of exchange) i.e. around f.90.00 which is the regular living for a university graduate from China working as school teacher in Java.

Our church services are in the Malay language but there will be no difficulty when the preacher is able to preach in English as the sermon will be translated into Malay until such time as the pastor has picked up a sufficient knowledge of Malay, which is very easy to master, six months being sufficient to pick up this language. Besides we are con-

templating holding an English meeting every fortnight, and also we are anxious to start work amongst the Chinese immigrants from China, amongst whom no regular Christian work is being done in Batavia for the Cantonese and Hakka people. This latter fact alone, I believe, should stimulate a Chinese missionary to do the Lord's work in Batavia.

Please bear in mind that one who is able to preach in English will be the one able to carry on the already existing work here, and maybe you will succeed in moving somebody who has graduated from the Theological Department of St. John's or Yenching to offer himself as a living sacrifice to the Lord in Batavia, where, as stated above, almost no Christian work has been done yet amongst the China-born Chinese people.

For your guidance I beg to advise that the Bethel Mission sent an evangelist last year to Java, (Buitenzorg not Batavia) but the evangelist had to return to China because he could not preach in English. Maybe you might be able to arrange that one of their trained Chinese missionaries be sent to Java.

As Dr. Lee Teng Hui of Fuh Tan University has known of our church through his brother who recently went from Java to visit him, you might consult him as regards the type of worker required here.

I am sorry to trouble you but being a faithful reader of the *Chinese Recorder*, I believe that you will be willing to help us in our quest for a suitable pastor. Mention of this matter in the *Chinese Recorder* might lead somebody to offer himself for service in Java. Awaiting your recommendation, and thanking you beforehand.

38 Prinsenlaan,
Batavia.

Yours very truly,

OEN TECK CHEW

P.S. Those who have names to recommend, or those who are qualified to be candidates, should correspond with the General Assembly of the Church of Christ in China, 6 Kung Hsien Hutung, Peiping. Editor.

General Gordon's Signet Ring

To the Editor,

The Chinese Recorder.

DEAR SIR:—While in New Zealand on furlough I was asked by an officer of the Legion of Frontiersmen whether I could give him any informations regarding the motto on their badge "God guard thee." He said it was a translation of Chinese characters which were on a signet ring pre-

sented to "Chinese" Gordon for his services to China. Can any of your readers give me information regarding such a ring, the circumstances of its presentation, and the Chinese characters inscribed thereon? I have looked in vain through several biographies of Gordon.

Paak Hok Tung,
Canton.

Yours sincerely,
GEO. H. MCNEUR.

—=O=—

The Present Situation

STUDENTS HELP REBUILD A BIT OF CHINA

Shanghai doesn't know much about Hohsien, nor did we of the L.M.S. till Mr. Lapwood and the Medhurst School (Shanghai) boys set about "putting it on the map" in a very literal way. I have been reading about it and, while my knowledge of surveying is exceedingly scant, I have been following the account of the work of this school team with the deepest interest. It sounds like very hard work to hear of these school boys with their teacher and a guard of Chinese soldiers trudging over hills and plains with a theodolite and plane tables, and in the evenings "completing the trigonometry of the triangulation". As a voluntary holiday task making maps and plans and diagrams of hills, roads, a canal, and a village, sounds pretty strenuous, especially when we remember that the work has been carried on in the heat of the summer and in the freezing cold of winter. More than that, every boy from the Medhurst School in the team paid his own expenses for the privilege of roughing it in the country to put Hohsien "on the map"; and there were no grumblers.

Surveying, however, is only part of the work that "Medhurst" has been doing for Hohsien. This year more ambitious plans were worked out in advance, and in July a team of seventeen boys set out with Mr. Lapwood. Two other Medhurst teachers—Mr. Barr and Mr. Chen—and also Dr. Eric Reid from the Lester Research Institute joined the team for shorter periods. In addition the help of thirteen Hohsien boys from the local school was enlisted. The boys were divided into four groups under their own leaders, and a special task was assigned to each group—Surveying; Education; Medical Work; Reconstruction and Sanitation.

Let me explain a little. Hohsien comprises a district and town on the south bank of the Yangtze River some 200 miles from Shanghai. In charge of this district is a Mr. Liu, a young and energetic Christian official, who has set out to make his bit of China a model of what China should be. In this big task he has invited the help and counsel of his friends, and this attitude on his part accounts largely for the work of the "Medhurst" team in his district.

I can do little more than list some of the major activities of the team this summer. The Surveying Group went ahead with their work producing accurate maps of the country, principally as a basis for afforestation, which is an urgent need on the bare hills of China. Roads, canal and town were also mapped out. The Educational Group opened schools to teach children and others to read and write, working on the "Small Teacher" plan—that is the pupils themselves become teachers and pass on what they have learnt. Talks were given on such subjects as public health, hygiene, afforestation and the value of education, and plays with a moral were staged in the open courtyard of the old village temple which is now a school. Talks and gramophone music were given also in the tea houses. The Medical Group, under the guidance of Dr. Reid, opened a daily clinic, and as many as a hundred came in a single

day for treatment of various ailments. A local practitioner was brought in and, after instructing him in up-to-date ways of dealing with minor ailments, he was left with a supply of drugs to carry on.

The Reconstruction and Sanitation Group set about cleaning up the main street of the town, cleared away rubbish and filth and dug new drains. Hohsien boasts of the possession of hot sulphur springs and baths. Once they were famous in the district, but they have been allowed to get into a terrible mess and instead of being health-giving they are a grave menace to health. The boys set to work to clean out the place, although it was a task that tested their stamina and enthusiasm to the limit. Urged by the magistrate, and inspired by the example of the boys, the local people in the end turned out 200 strong and cleared away a whole mound of refuse that blocked the proper use of the baths. With the boys' help the floor of the main bath was relaid, and then adjoining streets were levelled and the drains made more sanitary.

It was far from being a playtime for any of the groups, and the fact that there were no grumblers speaks volumes for the spirit of the boys. As usual, the interest of Mr. Lapwood and his team in Hohsien was suspected at first, and interpreted by some as a way by which this foreigner was to get control. It was thought that the magistrate must have sold the hills to the foreigner and that he was prospecting around his future property. The extraordinary but simple truth has drawn on them now, however, and a feature of the work of the past summer was the extent to which the local people were led to cooperate with the team.

In spite of the hard work the boys got a lot of fun out of it and they are keen to go back during the Christmas holidays and do more. The Christian magistrate is encouraging them to do so, and has suggested that "Medhurst" make itself responsible for the development of Hohsien as its special "sphere of influence."

Though keen on this Rural Project further afield, the Medhurst boys do not forget the pressing needs of boys and girls at their door in Shanghai. The Hohsien work expresses a spirit that is also expressed in the night school carried on by the boys for the crowds of young factory workers that live in the neighborhood of the school and have no chance to go to a day school. At the beginning of the Autumn term the Medhurst boys had an exhibition of holiday work undertaken by them in various places for less fortunate children and neighbours. Descriptive charts, time-tables and samples of actual work were neatly laid out, and I found that every class in the school had attempted and carried through some worthwhile 'project' during the holidays for the benefit of more needy people around them.

Behind this spirit of service lies the energetic Christian influence of the devoted Chinese principal of the school along with the teachers, Chinese and foreign, and behind that again is the supreme influence of Christian ideals of education for service taught and practiced in the school. The Christian boys have their "groups" and special activities supported by the Christian teachers who meet with them and seek to deepen and direct their Christian witness. To see these boys at work or play is to realize the truth of what Mr. Lapwood wrote about the Hohsien team: "They take responsibility remarkably well. They are going to be a real asset to society if they tackle their professions with as much enthusiasm and energy."

—o—

Work and Workers

Nanking University:—At the College Assembly of Nanking University on September 9, 1935 Dr. Y. G. Chen gave some interesting statistics in regard to the privately established

universities in China. According to the government reports, of the private universities, Christian and non-Christian, the University of Nanking stands first in the number of staff and

faculty: second in the number of the teaching staff: first in the number of departments: third in the number of courses: first in equipment and laboratory apparatus: second in number of books in the library: fourth in its current budget; seventh in student enrolment.

A "Life of Christ" Written by A Chinese:—Among the most popular literature sold in connection with the first campaign of the 1935 "Youth and Religion Movement" held at Tientsin September 27 to October 2, 1935, was a "Life of Christ" written by Prof. T. C. Chao of Yenching University, Peiping. This book is quite recently off the press and is the first "Life of Christ" to be produced by a Chinese.

United Church of Canada Cuts Missions Funds:—In its meeting of September 12, 1935 the Board of Foreign Missions of the United Church of Canada was forced, after long and serious consideration, to reduce its funds for foreign missions in 1936 by \$100,000 gold. Some missionaries at home are to be retained there and some others are to be taken home. The reductions are to take effect January 1936. In explanation of the necessity of this action board members and missionaries brought evidence of a decline in interest and conviction. It was stated, too, that failure to unify the work of missionary education was the greatest failure made in organizing the Church at the time of union. *The New Outlook*, September 25, 1935.

Films in China:—The Chinese Society for Educational Films, at its Fourth Annual Congress concluded recently at Hankow, decided to exert its influence with the Government to have all films classed in two categories, viz., those which are fit to be seen by everyone and those which should be reserved for adults only. A resolution was passed at the Congress stressing the need of cinema halls in all the large cities of China for the showing of films having an educational value and particularly adapted to youth.

The Congress also protested against the influx of foreign-made films now flooding the country, glorifying vice in all its forms and contributing to

the general bad state of affairs and disorder in China. The Government will be asked to favour the production of local films which must be good morally and which will help in the national recovery.

Unfortunately the Congress made no mention of the question of censoring films now being shown in the country. The Society, moreover, would do well to support local committees which have been formed to combat the evil of indecent films, like that founded several weeks ago at Peking by a group of foreign missionaries and Chinese residents of the city whose work and aims were immediately approved by the municipal authorities. *Fides*, August 3, 1935.

Topics for Enlarged Meeting of International Missionary in Asia in 1938:—At the Annual Meeting of the National Christian Council (Manila) held in May 1935 one of the questions discussed was, "What topics would churchmen in the Philippines like to have discussed in a World Consultation in 1938 to convene somewhere in Asia?" The following topics were listed in reply:—(1) the world-wide application of the Christian philosophy to human needs, (2) effective evangelism, (3) communism, facism and naziism in relation to Christianity, (4) the causes and cures of war, (5) world temperance, the fight against narcotics and white slavery, (6) the development in economic life on an international scale of cooperatives, a method of applying the principles of love, as opposed to ruthless competition for profit, (7) the future of capitalism, (8) what is the next step in removing race prejudice, suspicion between and among nations, the fear of territorial acquisition and (9) the danger of over-emphasis on form and organization to the detriment of the life and spirit of the Christian movement."

Inventions by Chinese:—(1) Huang Chien-pai Invents a Flying Boat. Mr. Huang is a native of Siangtan in Hunan, and at present he is mechanical engineer at the Chishui Electric Works. He has made an intensive study both of electricity and of mechanics, and recently as a result of several decades of experience he has invented a flying boat which can nav-

igate three times more rapidly than the ordinary steam boat. (2) Miss Ting Yü-san has recently invented a "needle-weaving machine" which weaves either woolen or cotton sweaters, scarfs and other things many times faster than the old type knitting machine, but which is very simple in construction. (3) Chung Ling Invents a Vegetable Oil Lamp. There is now a man in China named Chung Ling who, because the kerosene lamp gives a poor light and is not easy to carry about, has, after many years of study, invented several kinds of vegetable oil lamps. These give a better light than the kerosene oil lamp. (The Central Research Bureau estimates it as twelve-candle power). Moreover as the oil is made from beans, vegetables, peanuts, cotton seed etc. it is both cheaper and safer than kerosene. The Board of Industry has granted Mr. Chung exclusive rights for five years. *The Christian Farmer*, August, 1935.

Summer Conference on Rural Reconstruction:—In order to find out how to promote rural reconstruction in a village of one thousand inhabitants situated near Weihsien, Shantung, seventy delegates from Christian schools related to several missions met at Weihsien from June 8 to July 7, 1935. Most of the delegates were from middle schools with about twenty adults, Chinese and foreign. Mornings were given to such activities as flag raising, early devotions, lectures, discussions and singing. Afternoons were spent by leaders and delegates walking to the village and endeavoring to put into practice the morning's lessons. Popular education, hygiene, home problems and cooperative societies were the four group bases. In connection with popular education the boys and girls of the village who could read and write were organized as "little teachers" going out each afternoon in small groups to teach illiterate groups in the village. Two nurses taught about health and treated some cases of bad eyes. There were exhibits of proper ways to dress and take care of children. Another group got the village leaders interested in forming a cooperative society. One afternoon leaders and delegates cooperated with

the villagers in cleaning up all the streets of the village. They also levelled their high spots and widened their narrow places. Another afternoon members of the conference staged two plays in the village. Frequently some of the delegates spent the evening at the village telling stories or giving talks. Plans were made whereby the students of Kwang Wen Christian Middle School at Weihsien might carry on the work of the four groups. One local paper in Weihsien, previously somewhat anti-Christian, heartily commended this conference.

Official Reception to Catholics:—A colourful reception at the palace of Marshal Yen Hsi-shan, Taiyuanfu, given by the Marshal in honour of the Apostolic Delegate, contrasts sharply with an event which occurred on the same spot in 1900 during the Boxer uprising. At seven o'clock on the evening of July 9, 1935, a fleet of five luxurious motor-cars accompanied the papal representative, His Excellency Archbishop Mario Zanin, and his party, to Marshall Yen's palace. Exactly thirty-five years before, to the very day and even to the very hour, two bishops of Taiyuan, two priests, seven sisters, one brother and fourteen Chinese Catholics were led through the same portal into the same courtyard and horribly massacred. Marshal Yen had a first-class railway carriage put at the disposal of the Apostolic Delegate for the journey to the Capital of Shansi and he was at the station to meet the Delegate and his party when they arrived.

On July 11 Governor Hsu Yung-ch'uan, Chairman of the Shansi Provincial Government, gave a dinner in honour of the Apostolic Delegate. Not being able to be present personally, owing to a sudden indisposition, he delegated General Chao Tai-wen to represent him. Speaking at the dinner General Chao said, "Whilst the peoples of the earth regard one another with hatred and seek means to destroy one another, a God in Heaven regards all men as His children and bestows His blessings on all indiscriminately. It is the delegate of him who on earth represents this God who has come among us to-day

to encourage peace and fraternal love." The General also commented on the happy coincidence of the rain which fell while the Delegate was entering the city, the first rain to fall in ten months in this sun-scorched region. *Fides*, August 10, 1935.

Kiang-Ho Famine Relief:—The 1935 Kiang-Ho flood relief campaign, started on August 1 at the suggestion of the Executive Committee of the C.I.F.R.C., has brought in a total of \$31,583.04 during its first two months of operation. The proceeds of this campaign will be devoted to emergency relief and farm rehabilitation work in the flooded regions along the Yangtze river and the Yellow river valleys.

Chinese overseas have shown especially generous support towards the Kiang-Ho flood relief campaign, as they have already sent to the Shanghai office many large sums of contributions. By far the largest amounts are from the Chinese in Batavia who have already raised and sent in \$10,000. A second remittance of \$10,000 from Batavia is expected to come in shortly. Other Chinese organizations in Manila, Singapore, Java and Honolulu have also sent in good-sized contributions for flood relief work this year.

In many parts of the country, the churches are closely cooperating with the C.I.F.R.C. in raising funds for flood relief. Up to the end of September, the National Christian Council, on behalf of the local churches, has turned in a total of \$2,912 to the Shanghai office. Several foreign churches in Shanghai are also showing a ready response to the appeal made by the C.I.F.R.C.

About twenty schools and colleges in Shanghai have now started campaigns among their faculty members and students to raise money for flood relief. Among these, St. Mary's Hall, Besant School for Girls and Ching Hsin Boy's School have altogether turned in about \$734.46 up to the time we go to press. Many other institutions such as the China Branch of the International Labour Office, Wing On Department Store, Sincere Company, Amity Lodge and the Chinese Women's Club are actively

helping the C.I.F.R.C. in the present Kiang-Ho flood relief drive. *C.I.F.R.C. News Bulletin*, Oct. 1, 1935.

An American Missionary in Hands of Reds:—The story of the kidnapping and rescue of Rev. Harry Bush, an American Maryknoll Missionary captured by outlaws in April and released by the Chinese regulars June 15, is told in the August issue of the *Hongkong Rock*. The article is entitled "A Prisoner of the Reds" and is written by the Rev. Patrick Joy, S. J., Professor at the Regional Seminary of Aberdeen, near Hongkong.

Father Bush, with a student companion, his servant and his two dogs, was on the way to the mission at Shakchin, in the Vicariate of Kaying, northeastern Kwangtung Province, when he fell into the hands of a band of local outlaws. The kidnappers sold him to the Reds, and the weeks of captivity which followed were spent in passing from place to place, traveling at night and hiding during the day.

His servant disappeared mysteriously one day soon after he let the Reds know that he recognized one of the band; he has not been seen since. One of Father Bush's dogs followed his master into captivity. The Reds did not like this and they shot the dog, cooking it and offering it to the missionary. He and his student companion evaded the guards once when the sentry fell asleep and they made a break for liberty. The student escaped to safety, but Father Bush was recaptured.

The experiences in the Red camp were many and varied. His captors insisted that they wanted a ransom and they told Father Bush to write to President Roosevelt.

Chinese soldiers had been sent out to rescue him and as they became more active in their search the Reds had to move more frequently, changing camp night after night. Their movements became increasingly difficult and they were faced by a shortage of food. Finally, one of the Reds, half starved and desperate at the thought of the fate awaiting the band, deserted the camp and fled with Father Bush and other prisoners to the regular troops.

The soldiers escorted Father Bush to the American Consul, and then, being allowed to return to his mission, he was sent to the Maryknoll Retreat House at Stanley, near Hongkong, to recover his strength. *Fides*, August 24, 1935.

Progress in West Borneo:—Domingus Akatje Patty is a tall, slender bushy-haired Ambonese young man with dark bronze skin, high forehead rather large mouth and sharp eyes. He has an attractive personality and always wears a grin. He came into touch with the work of the Christian and Missionary Alliance. The Island of Ambon, from which he came, has had the Gospel for over 300 years but the Christianity there does not seem to be always of a healthy type. It is, for instance, a common custom among Ambonese preachers to imbibe several glasses of beer before preaching; it helps them preach better, they say.

When Patty first turned up he was unsaved. He was proud, fickle, light-hearted and happy-go-lucky. He smoked incessantly, was always quarreling and liked to tell dirty stories. When in class he delighted to get his fellow-students laughing. Two years ago he fell into grievous sin. That marked a crisis in his life. A new Patty emerged calm, thoughtful, docile and surrendered. From that moment he became a spiritual leader among the students and a successful personal worker. He is somewhat conversant with the Makassar language and had a fruitful ministry among the Makassar people in the city where the school is located.

For some time he has been working as a student-evangelist among the Dyaks on the Kapoeas river in West Borneo. With him is another student-evangelist. There are some 10,000 of these Dyaks all speaking the same language. Most of the work among them has been done by the two student-evangelists. As a result human skulls have been taken from long-houses and buried, drunkenness has ceased, men have returned to their deserted wives, men and women have been healed—some raised from death's door—and the fame of the Lord Jesus Christ has spread throughout the district. Some 2,000

Dyaks have shown interest in the teaching of the Gospel. Altogether 508 persons—506 Dyaks and two Chinese—have been baptized. Some opposition has started. A small native Mohammedan official is trying to have the student-evangelists removed from his district. This native and some who have been at enmity with the Government have taken advantage of the commotion to try and start a rebellion. *The Pioneer*, August 1935.

Close-Up of a Missionary at Work:

—"While I have made a number of trips to the country (since returning from furlough) to visit the churches yet the desire has been that I first meet the needs of our little 'mothercraft' school for it needs a mother badly. My requirements are a bit stiff, yet the students greet me with a smile when I enter the school and do their best to meet them. I will not allow them to come to me saying, 'I can't' or 'I have no way', and when they try to beg off that way I do not heed the pleas, I tell them they *must*.

"Our arithmetic lessons are on the abacus. One student told me she could not learn and asked to be excused from the class. I did not excuse her. She is now working her accounts well. Yesterday a student cried to me that she had no memory and could not learn to write characters and so wanted to be excused. I did not excuse her. She went to work and I know she will learn. Today she greeted me with the same happy smile as always. Another told me in sadness that she could not commit her lesson. We are reading the book of James and I ask them to commit chs. 1,2,3. I did not tell her she must commit her lesson. I did tell her she must read it ten times each day. She now is committing her lessons, as good as any one, for when she reads it that many times she can read it without looking and that's committing isn't it?

"One teacher was invited to lead Sunday service. She came to me pleading that she couldn't for 'She never had done it, she was afraid people would laugh at her' etc., etc. I told her to live as she ought and go prepare her sermon for she was not

living as she ought. I also told her I would be present with two ears open to hear a good sermon and did not expect to be disappointed. I was not. She led one of the best meetings we had had.

"These women need some one to believe in them, give them work and demand results. They need some one to encourage them and give them a smile. They respond. The mothers told me when I first returned that their babies would not leave them when in class work. I prepared a playground, took the babies away—three of them—and put them in their place. At first they nearly cried me deaf. I trembled for the results. Yet this school cannot put out 'Child Training' text-books and not let children come to school or train them when they are here. I had to succeed or close the school. Results are coming for I, with the students, dare not say 'can't'. We now have order out of the chaos.

"One request I make of every student big and little is that they obey the school regulations. Our students range in age from six months to forty-five years. If you think it does not keep my brain busy trying to run such a school I would say come and take charge for a month. The worst is I cannot be there all the time for I have village responsibilities which take me away about half the time.

"Along with the adult classes we have children's classes every forenoon and these kindergarten children are learning both from books and from experience. They now happily spend the forenoons away from their mothers. The children come running when I want to give them cod liver oil for they have learned to like it. They also get a glass of goat milk every day. I have more than I need with my two goats so I give the rest to the school". Nettie M. Senger.

A Missionary in Peiping Views the Present Situation:—"Today is the fourth anniversary of events which the people of this land will not be willing soon to forget: on September 18, 1931, the Japanese seized Mukden and entered upon a program of active aggression the end of which we dare not believe is yet in sight. Their me-

thods for the time being are more subtle than during those first months after we got back to China, but we consider them no less despicable. Only yesterday, for instance, an American friend was telling one of our neighbors about the skirmishing practice carried on night after night by Japanese troops just over the city wall from where she lives, in and about the Chinese villages immediately beyond the old moat. The sound of machine gun firing has lasted sometimes until just before dawn. On going up onto the wall to investigate after one such night policemen pointed out to her houses injured by these soldiers, not from bullets, to be sure, but from the planting of their machine guns on the roofs!

"Not a word of this sort of outrage appears in the papers. I don't suppose there is one in the city that dares publish such things for fear of being suppressed or of provoking 'incidents' that might result in further encroachment upon Chinese sovereignty. Last June, when the first series of new demands was presented, we knew nothing of what was going on until six days afterward, even though Peiping, Tientsin and Paoting were vitally concerned. Later in the month, when a fresh series followed, we knew something was afoot—we even gave sanctuary one night to a prominent Chinese friend who had reason for fearing that his name might be among the first to be proscribed and dared not venture home lest he be seized before morning—but again our papers were throttled.

"It all seems so unreal. We know that Japan is tightening her grip upon this part of the country. We wondered last spring if our schools would be among the first to find themselves hampered by irritating and insulting restrictions. (Student summer military training camps were disbanded—not altogether a loss in the minds of some of us!—but the schools are carrying on undisturbed so far, and with larger enrolments than ever.) But it is all happening out of sight.

"The morning that my wife was to have started for the seashore, where the boys had preceded her in the care of obliging friends, the city was

strangely silent, the streets closed to traffic, and no trains running. That was the morning after the attempt on the part of some 'bandits' to capture Peiping with the aid of a stolen armored train, although we had heard none of the firing down south of the Temple of Heaven during the night. Like everybody else, we were convinced that the 'bandits' were not without their source of inspiration, and that the removal of many of the regular garrison troops—at Japan's insistence—supplied them with what they misjudged to be their opportunity.

"All summer the trains between here and Peitaiho—en route to 'Manchukuo'—have been unusually crowded with Japanese and Koreans. How many of them are actively engaged in smuggling and in the sale of narcotics, heroin especially, I have no way of telling. The arrogance of some of these men, sprawling all over the seats, avoiding the payment of fares, refusing to ship as baggage parcels too large for the coaches or to permit the customary examination of their luggage, leads one to suspect the worst.

"An American friend shared a second class coupe one night with what turned out to be a gang of Korean silver smugglers whose leader was a woman! At a given signal in the middle of the night, bribes were

distributed to the demoralized "car boys," whereupon vest after vest lined with pockets full of silver dollars was brought in and delivered to the lady, a part of the regular business of defeating the government embargo on the export of silver, to profit by the artificially high prices fixed in the United States by the President's silver policy. This has caused a steady drain on China's silver supply which, by the admission of "Manchukuo" officials, has been going on for months, to the tune of tens of thousands of dollars a day by that one route alone.

"The reports which have been getting into some of our American papers by Muriel Lester and others regarding the drug traffic are true, and they have not told the whole story by a good deal. Our own country field has been much less demoralized than has that of the Methodists, farther to the east and more completely in the demilitarized zone. But the offer made by a Japanese to one of our country Christians, whose home is not far from Tungchow, while he was on a business trip to Tientsin is typical of what is going on. This gentleman urged him to cash in on the chance to get rich quick by selling heroin which he, the Japanese, would supply. His main argument was that as China is going to the dogs any way, why not get your share while the getting is still good?"

—=0=—

Notes on Contributors

Rev. W. Douglas W. Thompson is a member of the Wesleyan Mission located in Yiyang, Hunan. He arrived in China in 1926.

Mr. L. Tomkinson is a member of the Friends' Center, Chengtu, Szechwan.

Rev. Gustav Carlberg is a member of the Augustana Synod Mission and is located at Shekow, Hupeh. He is on the staff of the Lutheran Seminary there. He arrived in China in 1914.

Miss Talitha Gerlach is on the staff of the National Committee of Y.W.C.A.s in China. She arrived in China in 1926.

Mr. L. M. Liu is on the staff of the National Committee of Y.M.C.A.s in China.

Father F.C., Dietz, M.M., is located in Peiping. He is Secretary of the Synodal Commission and Director of Luman News' Service. He arrived in China in 1920.

Dr. Robert F. Fitch, M.A., D.D., is a member of the Presbyterian Mission, North, located in Hangchow, Chekiang. He arrived in China in 1898.

Rev. F. S. Drake is a missionary of the Baptist Missionary Society. He is on the staff of Cheeloo School of Theology, Tsinan, Shantung. He arrived in China in 1914.

PROTESTANT CAPTIVES AND MARTYRS, AUGUST 1929—DECEMBER 1934

NCH—North China Herald

1929

DATE	NAME	MISSION	PLACE	PERIOD	SOURCE
Aug. 1929	G. Kilpper (See 1929 list also)	B	Kayingchow Dist., Tung.	6 months (released in Feb. 1930)	NCH—Nov. 25, 1930
Dec. 13, 1929	H.W.K. Sandy	MMS	Hupei	28 days (approx.)	NCH—Jan. 14, 1930
Feb. 4, 1930	Miss A.A.H. Heden-gren	CIM	Kian, Ki.	Killed	NCH—Feb. 25, Mar. 4, 11, 1930 China's Millions, Apr.
Feb. 4, 1930	Miss E. E. Ingman	CIM	Kian, Ki.	Killed	NCH—Feb. 25, Mar. 4, 11, 1930 China's Millions, Apr.
Feb. 15, 1930	Miss E. Cajander	CIM	Kian, Ki.	Died in Captivity	NCH—Feb. 25, Mar. 4, 11, 1930 China's Millions, Apr.
Mar. 24, 1930	Miss Nina E. Gemmell	CIM	Yuanchow, Ki.	11 days (approx.)	NCH—Apr. 1, 8, 1930
Apr. 2, 1930	Mr. & Mrs. R. W. Porteous	CIM	Kiangsi	96 days	NCH—Apr. 1, 8, 22, June 3, July 8, 15, 1930
Apr. 2, 1930	E. Y. Scarlett	LMS	Peitaiho	Killed	NCH—Jan. 6, 1931
Apr. 11, 1930	C. A. Bridgman	UCC	Changchow, Sze.	17 days	NCH—Apr. 22, 29, May 27, 1930
May 30, 1930	Mr. & Mrs. A. Seipel	GCAM (CIM)	Ningtu, Ki.	1 day	China's Millions, May, 1930
	Clifford W. Stubbs	FSC	Chengtu, Sze.	Killed	NCH—June 10, 24, '30 "The Friend" "A Life for Many" (FSC)

1930

DATE	NAME	MISSION	PLACE	PERIOD	SOURCE
May 1930	Mr. & Mrs. G. W. Strother & two Children	SBC	Pochow, An.	73 days (besieged)	NCH—Aug. 5, 1930
May "	Mary L. King	SBC	"	"	"
May "	Olive Riddell	SBC	"	"	"
May "	Miss Clifford Barratt	SBC	"	"	"
July 4, 1930	Eleanor Harrison	CMS	Kienyang, Fuk.	Killed	NCH—July 8, 22, 29, Aug. 12, 19, Oct. 7, 14, 1930
July 4, "	Edith Nettleton	"	"	"	"

NCH—North China Herald		(Continued 1930)			
DATE	NAME	MISSION	PLACE	PERIOD	SOURCE
Oct. 5, "	Bert Nelson	LUM	Hupeh	2 years-Killed (?)	NCH—Oct. 28, Dec. 9, 1930 Mar. 7, Apr. 21, June 2, Oct. 6, Dec. 8, 1931 Nov. 16, 30, 1932 Jan. 4, 1933 Jan. 17, 1934 Lutheran Church Herald Conf., Reports, etc.
Oct. 25, 1930	Miss Bergliot Evenson	LUM	Loshan, Ho.	1 day	NCH—Oct. 28, Nov. 4, 1930
Oct. 25, "	K. N. Tvedt	LUM	Loshan, Ho.	6½ months	NCH—Oct. 28, Dec. 9, 1930 Apr. 21, 1931
Nov. 4, "	Elna Maria Vihervaara Olga Vornanen	FMS	Tsinghsih, Hun.	No details	NCH—Nov. 11, 1930
Nov. 25, "	Mrs. H. D. Hayward Miss E. Gomersal	FMS	Paotowchen, Mon.	1 day	NCH—Dec. 9, 1930 China's Millions Jan., April, 1931
1931					
March 15	Mrs. C. B. Miller	SDA	Yunnanfu, Yun.	Killed	NCH—Oct. 13, 1931
March 15	Mrs. D. R. White	"	"	"	" " "
April	A. G. Lindholm	SAMM	Paotowchen, Kalgan	2 days	" Apr. 21, 1931
April	Kristopher Tvedt	LUM	Honan	6½ months	" Apr. 21, 1931
April 17	Oscar Anderson	CovMS	Kingmen, Hup.	75 days (approx.)	" May 5, July 7, 1931
May	Augusta Nelson	CovMS	Kingmen, Hup.	4 days	" May 5, 1931
May	Esther Nordlund	CovMS	"	4 days	" May 5, 1931
July	C. M. Lacey Sites	MEFB	Luanlingsun, N. Fukien	8 days	" July 21, 1931
Nov. 5	J. W. Vinson	PS	Haichow, Ki.	Killed	NCH—Nov. 10, 1931, Feb. 7, 1934 Minutes of N. Kiangsu Mission Annual Report, Exec. Com. of Foreign Missions, Presby. Church, U.S. "Christian Observer" "Presbyterian Survey"
Dec. 29	Harriet J. Halverstadt	WFMS	Pagoda Anchorage, Fu.	10 days	NCH—Dec. 29, 1931 Jan. 5, 1932

1932

NCH—North China Herald

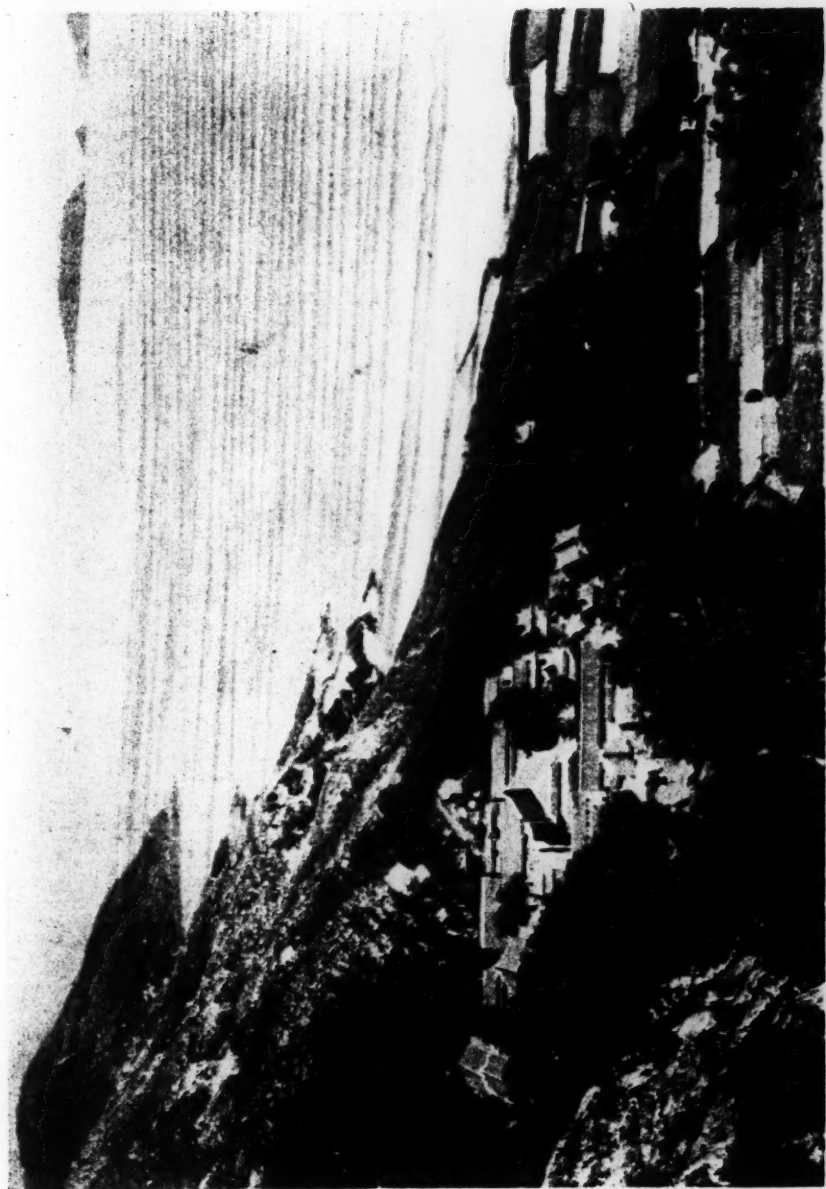
DATE	NAME	MISSION	PLACE	PERIOD	SOURCE
May 12	H. S. Ferguson	CIM	Chengyanghsien, Anhwei	Killed	NCH May 17, Nov. 30, 1932 Jan. 4, Aug. 9, 1933 CIM Monthly Notes, July 1932
May 22	Mr. & Mrs. W. W. Simpson	AG	Betw. Pingliang & Siantu, Kan.	Robbed & detained a few hours	NCH—June 14, 1932
June 20	William E. Simpson	CIM	Betw. Sianfu & Lanchow, Kan.	Killed	NCH—July 13, 1932 "China's Millions" Sept. 1932
July 6	A. E. Nyhus	LBM	Chikungshan, Ho.	1 week (approx.)	NCH—July 6, 20, 1932
July 6	D. W. Vikner	LBM	"	"	"
July 23	G. D. N. Tornvall	CIM	Sian, She.	Killed	NCH Aug. 10, 17, 24, Oct. 28, Dec. 7, 1932 "China's Millions" Sept. CIM Monthly Notes, Nov. 1932

1933

April 11	Niels Nielsen	DMS	Hsiuyen, Feng-tien	6 months	NCH—Apr. 19, May 3, 31, June 14, July 12, Aug. 2, Nov. 1, 1933
----------	---------------	-----	--------------------	----------	--

1934

May 8	Howard A. Smith	CA	Pengshui, Sze.	22 days	NCH—May 16, July 25, 1934
June 16	J. H. Ingram	ABFM	Shihchingshan, Hopei	Killed	NCH—June 27, July 4, 1934 Chinese Recorder-Aug. 1934
October	Grace Emblen	AIM	Kiuchow, Kwei.	13 days	NCH—Oct. 17, 31, 1934
"	A. Hayman	CIM	Chenyuan, Kwei.	Still held	NCH—Oct. 17, 31, Nov. 28, Dec. 12, 26, 1934
"	R. A. Boshardt	CIM	"	"	NCH—Oct. 17, 31, Nov. 28, Dec. 12, 26, 1934
December 8	John C. Stam	CIM	Miaochiao, An.	Killed	NCH—Dec. 19, 1934 CIM "Monthly Notes" Jan. 1935
"	Mrs. John C. Stam	CIM	"	"	NCH—Dec. 19, 1934 CIM "Monthly Notes" Jan. 1935



MONASTERY OF THE REIGN OF THE LAW, POOTOO.

Its beginnings date from 1580 A.D. though the present name was conferred by Emperor K'ang Hsi.

Photo. R. F. Fitch.